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AUTHOR Slwooko, Grace

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ABSTRACT

Transmitted orally for generations until the Eskimo language became a written one, the eleven St. Lawrence Island legends compiled in this volume for high school students tell of feats that were accomplished through supernatural power. Meant for both entertainment and instruction, the tales convey wise council indirectly through the conversations and acts of animals. Each legend is presented in the St. Lawrence Island Yup'ik language and in English and is accompanied by black and white illustrations by J. Leslie Boffa. Titles are: "Aghnaghaq Agqqutkeqkaq" ("A Girl for a Sacrifice"); "Qaala"; "Piqalaq"; "Anglegutkullghiit Quyillqaaghet Anqufqaghtekangi" ("Brothers in the Storm"); "Kinguqmeng Aghnaq Anglistikaq" ("A Woman Who Raised a Worm"); "Kaanqut Igleghallghat" ("The Flight of the Geese"); "Tutakemsegaq" ("Wood Carver"); "Aghnaghaghaq Taqitugmi Iflakaq" ("The Girl Who Was Lost in the Fog"); "Ayvanqa Kaanqqwaghtaqayugek" ("Clashing Rocks"); "Aaygu Avemaqnqan" ("Broken Arrow"); and "Tanqiq Tuqaaqaqnqan" ("When the Pale Moon Went Fainting"). (NEC)

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SIVUQAM UNGIPAGHAATANGI
ST. LAWRENCE ISLAND LEGENDS

Developed by the staff of the
National Bilingual Materials Development Center
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2223 Spenard Road
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From stories written by
Grace Slwooko, Gambell, Alaska

Illustrated by J. Leslie Boffa

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1977

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UNGIPAGHII SIVUQAM

Ungipaghaq uglaapiglleghhii ukani Eskimo-ni. Tamaghnaghmi igaqaanghituq. Aapghinaghhaghqun ayuqsalghii tazimkaghhaaneng ima, igiigasaatemnneng. Iwernga maaten ilanga igaqluku lliightuq kayusillghitgun igaghtet.

Igamsiqayugvikaput igamun apeghtughistet.

Eskimo-t quyaat liitelleghmeggneng atightumeng igameng.

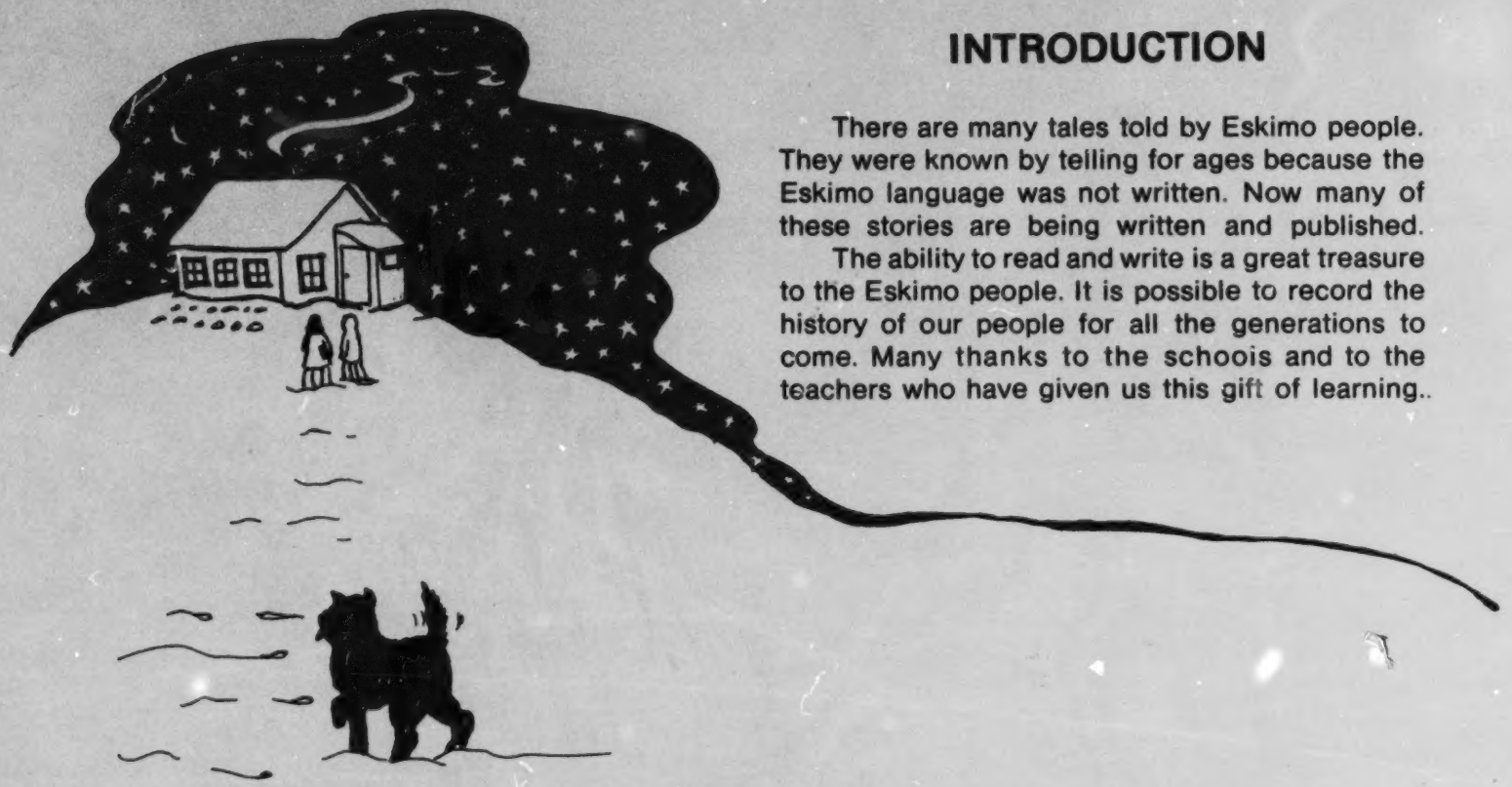
Atightulleq igalleq allaaghlluggaaguq. Megnunalghiistun akituqastun ayuqut whangkunni.

UNGIPAGHAT NATETULNGIT

Ungipaghamnni uglaapigtuq allaaghlluggatun pilghii katam teghikusat akuzitet lwernga Kiyang atuugut sameng pillghit, yeghrat tamaani whangkuta maaten atumnneng avangilluki, sukalluku qepghaasimeng. Enkaam quyapigtaqunga maaten pinilghiimeng sukalluku qepghaasimeng. Taagani alignaghtaaq uglaghyalghii. Alingyugnapigtut tamaakut seghleghuut. Enkaamllu uyvasaghqa uglaghyalghii inqun pinitun kiyaghteqaghhnaluta, maaten liiskeput avelghaghyaghngaamteki saniinniluki kiyaghneq Bible-m apellghatun liisaqefut alingyugniiteftuq pinighpetuq.

Tamaani ungipaghani teghikusatlu akuzistaqegkangit kiyang alignakun. lwernga akuzillghat teqhikusat usputaaluku pisiqaqaat. Kiyang tamaana siivanlleghet ungipaghaqaqiit, teghikusaneng liitelleghmegestun. Tamaakut teghikusat ellmeggneng ellmegestun aleghquutkayuget, nakaan whangkutestun. Enkaam uglaq maligsaghqaq tamaakuneng liinnaghtuq. Teghikusaatangitneng akuzilleput liigiknanghitutangitneng ayuqesiighaatkaqegkangit.

Enkaam ukuni ungipaghani kiyang teghikusat akuzistaqiit, iwernga akuzillghit liisaghqaalghiit kiyaghtaallemnnun atuuluteng. Ilangi piniipigtaqluteng ayuqelghiit ilangi yeghrat seghlepiwaaqluteng, qayughllak apeghtughingumaghmeng ayuqelghiit nenglaasiimaghmeng nenglaghnallghi ayuqelghiit.



INTRODUCTION

There are many tales told by Eskimo people. They were known by telling for ages because the Eskimo language was not written. Now many of these stories are being written and published.

The ability to read and write is a great treasure to the Eskimo people. It is possible to record the history of our people for all the generations to come. Many thanks to the schools and to the teachers who have given us this gift of learning..

About the Tales

These stories tell of things that were accomplished through supernatural power. Animals were given the power to talk. Long ago, people didn't have the knowledge we have today. They tried to explain the events which took place around them as best they could. And they often attributed these events to supernatural powers which were held by people or animals. I'm glad that we don't rely on supernatural powers anymore. They were scary and awful.

The people of long ago worshiped many different things. But today we are happy to know of God from the Bible. Now worship is beautiful and not scary anymore.

In these tales, animals talk. By listening to their words, we learn a lesson. This was the way our wise old elders taught us. It was easier to laugh at the foolishness of an animal than it was to be told of our own faults. And we could accept the wise council of an animal more easily than the warnings of our elders. Time has not changed us so much; it is still easier and more pleasant to gain our knowledge indirectly.

When reading these stories, we should keep in mind that these stories were originally meant for both entertainment and instruction. Today they serve the same purpose.

AGHNAGHAQ AGGQUTKEQKAQ

Ungipaghaninguq imani taananguq aghnaghaq aghqutkegkaq samun imavek. (Sangwaa iimna pineghmegteggu Ulimaghista piiqaat, Kiyaghneq. Atipallaaghyaghqaanghitutanganeng tawaten atighaqaat kiyang. Yakughnapigsalghii aatgha Ulimaghistem atipallaleghqaa.)

Tallimaa aghveghem aghtughaqngatgu una pilqaat. Naanguq uglapigllegghhii pamani Ungazimi, ilangi esnemetaqluteng, ilangi kelevani, ilangi wata quungvani. Tamaakut nunivagmelnguut quungvani quyillgaaghuftut. Tamaaninguq quyillgaaghet nuugtaqluteng quyngim neqetullghanun kiyaghtaqelghiit. Quyngiteng maligsaaghmeng ayuqegkangit. Nengit mangteghasqwaaghuftut, amit, nuugg-naqneghmeggni naavluteng kaanneghmeggni takukameggnun nekevenqigtaqluteng. Sugukelingiighuniiqeftiit Indiaghmiit pingistun ayuqelghiit. Taana enkaam yuuk panigmineng aghqutkikaq esnaghmiikeftaa ataasim. Nanevgaqaniighlunillu taana quyillek ayuqeftuq tawani.

Yugnguq taana uyughani estamat yukluki angyaghtughaqelghii quunpeng. Tallimiqaghhneghminikinguq aghveni ayumiqulleghmi itagnaghyaghqaawaqelghii. Enkaam aghveghniiq alpanghani taawa uyughaqullghiit itagnaghaqelghiit tallimat unakumaneghmegteki. Quyaluteng sanqute-teng mingllitaqegkangit.

Whani pilleghmi yuget aghtuumalghiit elngaatall tallimighiqaghhneghmeng. Naqam estamat unakluki, seghleghhalek tallimaat pistegpenaan pillghiinnaqaa taana quunpeng umyugaani angyalgem. Qayughllagnguq alingelghii, liisimakutmineng naategpenaan aghvengelleghteng pillghiiskan taawa seghletun naliit taakwegkuni ellngitni pilleqelghii, tuqu naliitgun. Yugemnguq taam aglequmtaaqegkanga taana, qayughllak sani aghtughnaniisini anagtekumigu seghleghuyaghqaq.

Qenwatlu ataasimi agnneghmi aghvengut. Elngaatall quyamaghmeng taayughqut aga kaalgughnaqinaamaan. Tawaten iiwenllu igleghutaqaat anuqraagtaa. Taan'ganteghllagluki anuqa wata angliiq. Yuget angwaaghtut elngaatall, taawanginaq seghleghhalek uveghhnaqii, anuqlighllagyaqminigu meq elngaatall yakughnaghqwaaghllagaa. Kakavutkelluku uyughiita angyalek piiqsaqangat kepunnaluku, yeghleginguq yuuk qallegpenani taawa angyallighqughaqelghii naten kiyaghtelleghqaghteng liisimakluku tallimaa taglaanneghiskumegteggu. Qenwat sakniqesatni uyughaghmi kiwa angyalek qungughtuq. Qungughtaaghumaluku tawaten kii, elpekaat anuqa kayaaliiq. Pighngaaghmeng wata amsanaghqwaagaa. Taaga iwerngaqun taawa kaatutaat aghveq. Kenileghni kana kaatulluku, yugem kevgat kayagaghtii nuliighminun panigteng uumi maaten pistesqelluku. Ellngangwaaqsalghiinguq miitista naa. Enkaam aghnam

panigteng qilleghsighluku miitisimeng aatesluku aghvengem aatkaaneng atghaghtestaa. Aghnaghaq atghaghtuq, kaalluni iiwenllu qaltaaghwagni nengugutaqaak tuvami atangan savini kenuqaataa mamaan asingiighhaakun. Aga ifkaatkelluni meghmun estaaghaghtengnginaamaghmi. Qetgeghusaghaat, siingenllu kalevuq aga. Angyalgem uyughani ungipaatii sangami tawaten aneghtutanga. Agleghnapigtutanganeng, panini aapghumaniluku, tamaghlaghmeng aviinnayukameng. Enkaam yaywaaseng tamaghhaghmi piiq, taawanginaq taakut net taawa ifliikat, tamangan seghleliighutkii elngaatall.

Enkaangam nanevgaghhaq quyillek esnaghmiiminun taamun kiyaghsaghtuumalghii. Tawaten ataasimeng esnighqwaaluni sangwaa inga elqwaavigem qungangani esghaghaa kaay, igaqengeltaghllak, legan anuqataghaam aghulaaghwaghtekriglluku. Kaasaqminigu, kii aghnaghaq tuqukaq, qalikek sulungaghtuqaangulghiik anuqataghaghmi tamaakunguftut qapraawaallghiit. (Tamaakut qalit ighneghllugmeng ulimaaghulghiit sulungightughluteng sukilpaam sulungaaneng. Teghikusam sanganeng legan sangwaa atughyugnaq ulimaaqegkefut.) Piyaqminigu, kii esnaghmiingan paniga tuqutkaq. Elngaatall aatak tawatengwaaq kelutmun qamuumakanga. Aghnaghaghnguq qalighluni ayuqelghii miitisimeng sulungaghtuqameng.

Amenam tawani tawaten sameng unaghsivleghaghmeng kangluluku nemun taglaragkiightuq. Nuliighhani kaasami ungipaatqaghtaa. Pugniighesqumakanga. Elngaatall, pugneq luufsapiglluku taaqaa, tallimat angqaperukegtaghhaat aagram qaayngakun llii. Uteghhnaqnaqaa. Ighivgaanneghistek keiengaaqelghiik. Alignaasimikun pingulghii aghnaghaq qenwat unugmi makelluni taglaghyagutuq angqaperuggaat ataasit tugaaqluki. Taawanguq ataasit angqaperuggaat tugumanghaki iinguniita pugneghet egtaqegkangi. Qenwat tawaten uteghtekaa aghnaghaq. Enkaam uteghsamigu angayuqiitnun aglaategpenaan neminun taglaatkaa. Taglaghyameng ighneghan tugumakanga, nulighqumakanga.

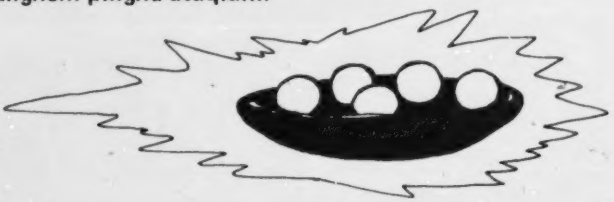
Taakwaningani esnaghmiit quyilleggneghmeggni esghaneghmegteggu aghnaghaq piiqellghiit taanangunayukan. Qenwat negaqesghaghyamigu atangan tespamapimalghii.

Elngaatall aqelqaneng neqlightughimaluku, atangan esghapagaa, ingatunanighaa. Qenwat aghnaghaam mamami asinga kelwutaa! Kii, yuuk saaq tawani, naten pinaaghta. Iwernga ellnganllu pilleghqani atuqegkanga, enkaam itagnalghii. Legan enkaam saam imum paniga veghutkaa.

Taagken nanevgaghhaam pimakanga, "Panigen veghsukuvgu, elpek pikan."

Yugem pimakanga, "Nakaa, elpek pikan, waranqun alla esghaghaqa whaa."

Taawa aghnaghaq veghusimalghii, iwernga uum kiyaghtaallghem pillgha atuqluni.



A Girl for a Sacrifice

Once upon a time, there was a girl who was given to the powers that were caused by what people believed them to be.* It happened when the brothers couldn't get the fifth whale.

There were people living on the mainland of Siberia in many places. Some lived on the coast and some lived far, far away from the sea. It was said that some had never seen the ocean. Those were the herders who lived on the tundra far away from the sea. They moved around with their herds of reindeer, and when food for the herds was all gone, they would move on to another place. Their homes were movable, wigwam-like, reindeer skin tepees. The man who gave his daughter to some supernatural power he dealt with in his life was a friend of one well-known, elderly herder.

The man was out whaling with his four brothers, who were younger than he was. Every year the brothers went out whaling. When they got five whales, it meant that everything was going to be all right. When the whaling season was over, the men would happily and in satisfaction put their whaling weapons away.

One time, the men only got four whales, and the fifth whale didn't seem to come at all. The whaling season would soon be gone, and it worried the men very much because if they didn't get a fifth whale, there was sure to be some curse put on them.

Then one day, they finally got the fifth whale. The men worked rapidly as soon as they killed it to put ropes on it so that they could haul it home. Just as they were about to start home, the wind started to blow more strongly. Since the men were out in the vast ocean, miles away from the shore, they began to panic. As they were paddling home with all their strength, the wind got stronger and stronger, and soon it was very terrifying. The sky overhead was dark with thick clouds, while the sea around them rose into wild, splashing waves. It got so bad that the men begged the captain to let them cut the whale loose. But the captain just hung on, knowing the curse that might fall on his people if the fifth whale was not brought

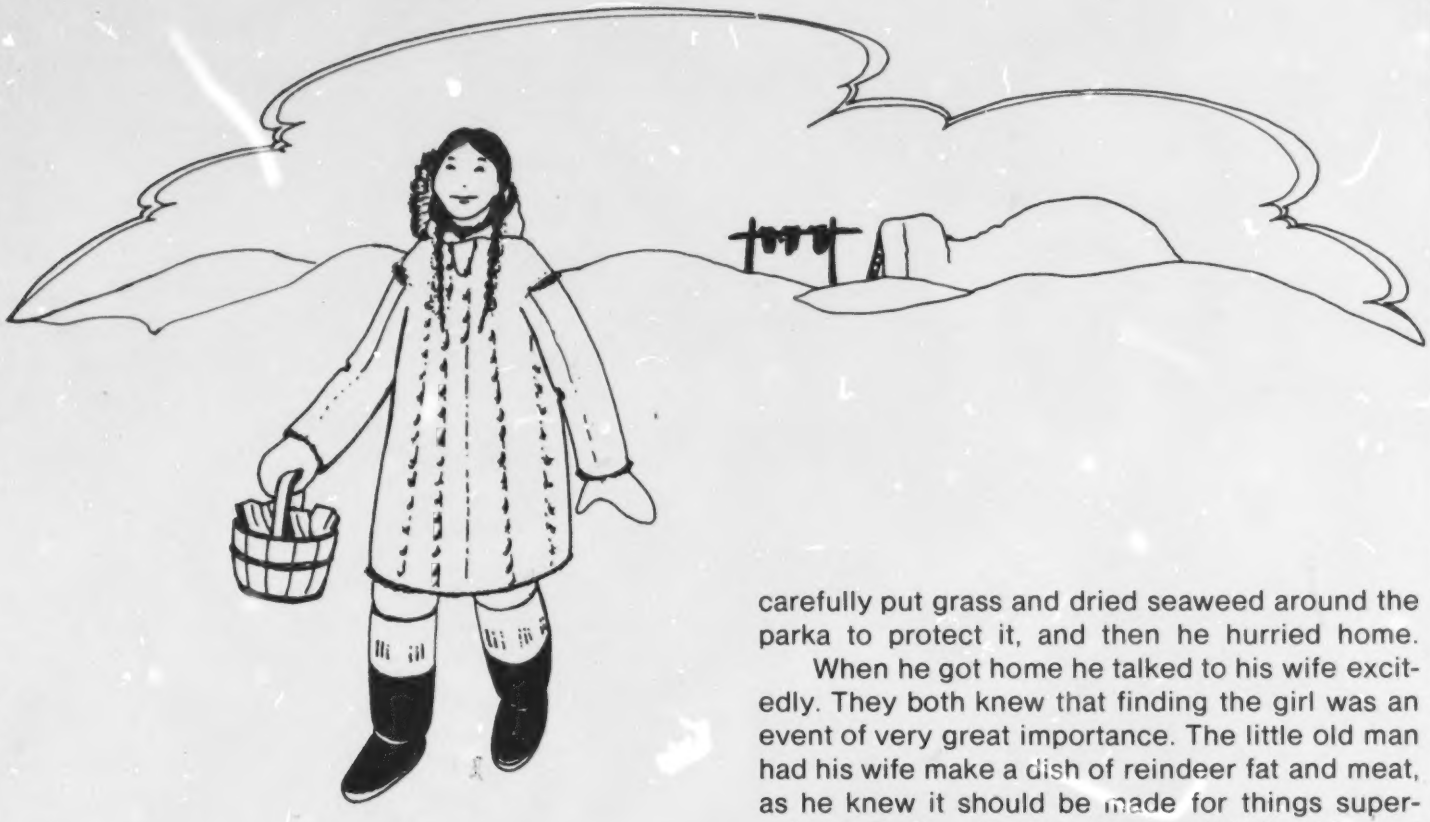
*Powers means something beyond human reasoning, or it is God. But the name of the Creator of All is not to be said just any careless way or for everyday language, as it is sacred.

home. When the brothers pressed hard to let the whale go, the captain got his head way down close to the sea and stayed that way as if he was reasoning with someone. Soon the wind and the sea began to die down, and it got very calm. The men were able to bring the fifth whale home.

When the men reached the shore ice, the captain ordered that his wife be told to prepare the ceremony, because she was the one to come and meet them with the ceremonial bucket of food when the fifth whale was caught. But this time, things were to be different. The captain had the messenger tell his wife to have his daughter do the ceremony. So the young girl was dressed in the sacred garments of this occasion and with the ceremonial bucket, she was sent down to the shore ice to meet the boat and the whale. Just as the girl was raising her arm with the bucket to her father in the ceremonies, the father thrust his sword into his young daughter's side. She fell dead. And as the brothers hurried to her in terror, she slid into the sea! He told his brothers sadly what he had done. In fear of losing all the men's lives, he had given his daughter. Now, no curse would come to the people, and the men's lives were spared by giving up the girl. The coming of the fifth whale was a very sad and terrifying experience for them all.

The elderly herder, who was the friend of the older brother, brought his wife and came to live near the ocean. He wanted to be close to his friend and share his grief. So he lived near the coast for some time. One day, as he was walking down along the sea, he saw something strange and fancy with dots that the soft winds were blowing on gently. It was among the driftwood and dried sea weed. He ran excitedly to see what it was. Oh, to his extreme wonder, he found the girl! And when he examined her closer, he knew that she was the one that was given to the powers by her father to save his family and the families of his brothers. He could tell that it was the same girl because her parka had the same design and colors.

Very carefully, the little old man examined the girl and pulled her farther back from the waves. The girl had on a parka of very carefully stitched work. The head feather of an auklet was used for a design on every measure sewed on the fancy work, which was made of materials found in the walruses and seals. (There are lots of things one can make out of skins, insides, bones and ivory of walruses and seals and all animals which live here. We live on them for food, to build things out of and for making clothing.) It was the ceremonial parka that the girl was wearing. The little old man



carefully put grass and dried seaweed around the parka to protect it, and then he hurried home.

When he got home he talked to his wife excitedly. They both knew that finding the girl was an event of very great importance. The little old man had his wife make a dish of reindeer fat and meat, as he knew it should be made for things supernatural. On the dish were five small balls of fat and meat. They were as big as the tip of a finger and very smoothly made like cake decorations. The little balls were arranged in a circle, and the plate

was put on the floor of the inner room, which was made of reindeer skin.

The little old man was doing his shamenry to get the girl back to life. Every night the couple listened closely and quietly. Then, finally, they heard some movements going up to the dish. In the morning they found one decorating ball gone! The little old man was very excited. He threw the whole dish away and had his wife make another dish of five balls, which was the correct thing to do, according to the supernatural way.

From then on, the girl started coming to the house every night. Each time that she came, she ate one ball of reindeer fat and meat. Every morning the little old man threw the whole dish away, and his wife prepared a new dish of reindeer fat and meat with five perfect little balls on each dish. This continued until all five balls had been eaten. In this way, the girl came slowly back to life.

One night as the girl came to eat the little ball of reindeer fat, the old couple jumped out and grabbed her. They put burnt oil from the seal oil lamps and other cleaning liquids all over her, which made her visible and kept her from disappearing again. They had brought her back to life!

The old couple didn't take her back to her folks. They took her back to their own home with the herds. Soon she was married to their own son and had children. Then people from the coast villages came to visit the elderly couple. Those people were surprised to see a girl who looked just like the one that had been killed on the shore ice during the ceremony. Everyone that saw her wondered if she was the same girl that had been killed by her father. But, how could she be there? They dared not ask.

The people talked about it at their home so much that the father of this girl visited his friend. When he entered the home of the elderly herder, he couldn't keep his eyes away from the girl that was serving food to the company of her father-in-law. The girl showed the man the scar over her heart where the knife had gone in. The man was overwhelmed to see his daughter and to know that she was alive again. He knew it was due to supernatural power that the girl had been brought back to life. He also knew that he had been true to the powers that were over all things when he had killed her. To follow the powers, he had even given up his daughter. He felt contented because the girl had been given back.

The elderly herder talked to him, saying, "You can have your daughter back if you want to. That's her."

The father said, "No, she is in your care now. She is yours. It is enough that I see her alive."

So the girl was given back, and the power for life was balanced.

Ungipaghani imani taananguq Qaala, nem taam ataasim umiilga. Yuuk taana elngaatall seghleghughqaamakanga, umiilgughiyami. Qaalanguq yuuk iknaqepiglleghhii. Repall seghleghughqaam, legan tamaghhaghllaga asitmun esghaamalleghmikun lliighaa. Yuuk taana iknaqughiyalghiimi amyuqetaghtaa. Yuget napineng unangluteng taglaghtuunneghata unangkiit ellngan piiqegkangi. Leganngug yupighqulluku neghsiit ellngan piiqegkangi.

Leganngug aghivayunghitem unangkaghllateng unitaqegkangit aqfanghaki alingluteng. Aqlaghaghllagmillu un'gani uqlighteghllagluteng aghnelqusiq legan qivghukeghllagngaaghmegteki tuunaqegkangit.

Amyuqetaghlluni seghleq yuuk nagneghtuq tawaten kiyaghtuq.

Aghnaghnguq amalleqa tamaantuq nemi, sumeghtaghaqayuk, sangwaa entaqun yeghrat seghletun pinghani.

Ataasimi ighivgaghmi ugingiighhaa taglaghpenani piyaaneng mulughllagumalghii. Mamleglluni mulumaan kaasimalghii. Arekull unangkani taglaateqaghhnaluku iighluni mamlegsan wetku taglaamalghii, qayughllagnguq ellngitlu iyataghniqnaqelghiit neqangiillghiit.

Umiilgem nagaquqaamakanga yuggaq taana mamleggneghsighluku neghsani taglaasimaniluku.

Legan aawallu whaa tagimalghii ellngitnun. Araghaataghllak tawani elngaatall pimalghii, neghsaq aqfangunimaan.

Aghnam taawavek nekefqaghfikumakanga pimaan, "Whanga pikaqa neghsaq."

Yugllak wata qefliqaghaataghllagtuq tawani.

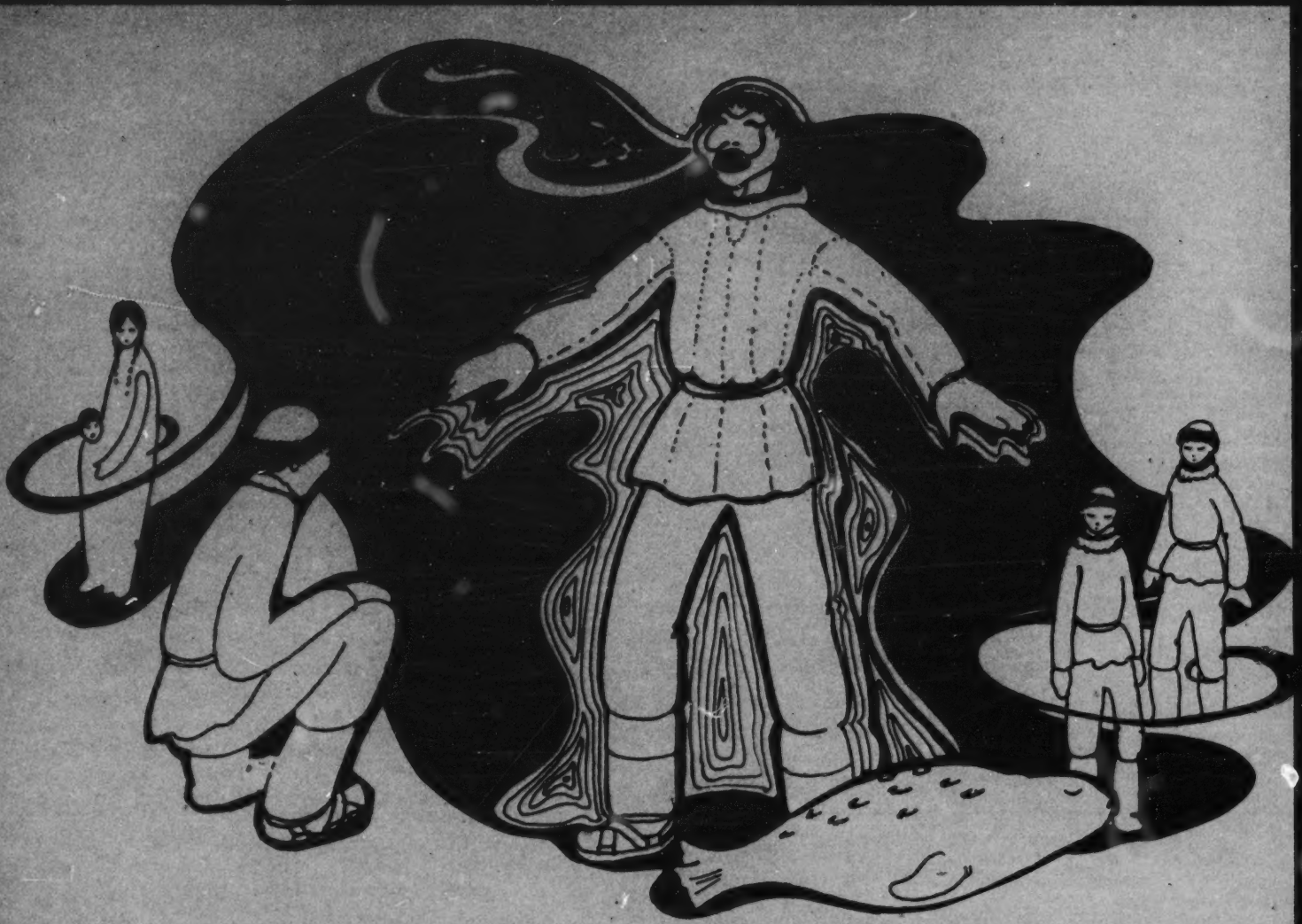
Aghnam iwernga legan ighlekngwaaghaa araghaataghngaan yugllak. Ugingiighhaanguq qenwat alingruughem ungelegtuq. Araghaataallghiik akulegkeni whaten pighllak, "Tuunigu, tuunigu, aanulligu."

Qenwannguq aghnam whaa yuglagem tallikek akuqaghaak. Taagken iiggeraaghinaghmineng nunughraghyaqminikek tallikek quulmun mayughtaqlukek asitmun ukigtaqlukek. Saam iknaqeghllagem iiggi ifkaghvikluki, legan tallikek tangtaqughtuumakek uniighqellukek repall. Talligni uniighyayek, maniguutepiglluni pimakek nengiighhak taakuk, "Neghsaq aanunnaanghitaqa." Pimakangallu, "Yeqay qagavek apeghyaqunanga, qaa, wataghllak."

Yuuk tallingunani aanumalghii.

Taawa iwernga nagneghtuq tawaten neghsiit uviqlimi aqfaaqluki. Leganngug tesqagkut nallukluku qamuteng neghsat taglaghtuutmi piyaaneng takuluteng tuunneghaki unitaqegkangit.

Wetku upenghaghyagu uvegtaghyata aghnaq taana uvegtaghyaamalghii, ellngallu. Elngaatall tawani piniq



atuullghiini, elingallu aatghumalghii. Araghaannguq elngaatall.

Amenam aghnaq kana tanpeghhem qukaani nekevuq. Miluutaat, aagayuqrugumaallunguq, legannguq pikaverugllak taklaghruketun mayughaquq. Aghnaghnguq salaataghta, tamaghhaghllagmi esghapagtuusuggaaqaghyatninguq miluutelleni tamaghhaan pimanginaghtuq, "Qaala lalaqaghtu-uq aghnameng lalaqaghtu-uq." Taawanguq miluunneghatni, tawaten pimanginaghmi. (Taananguq aapghinguftuq Qaalam talligkeneng, aghnamunllu pikaqutkek.)

Kii, nunam taam yugan liitaa Qaala, aliksaghqaananighaa.

Taagken kenlekluku Qaalaghruk neghsameng ayaqengnaniimalghii.

Qaala

Once upon a time there was a cruel chief in one of the villages. He got what he wanted by using his muscles, and he was a very strong man. He got so bad that he looked down on everyone and he took what he wanted by force. When the men came home from hunting in the evening hours, he would go and take their seals. He would just yell at the men, telling them that he was getting their seals. And in fear of quarreling, the men would give the seals to him even though they had hunted for them in the cold, near zero degree weather and on the ice. This cruelty went on and on for some time and became very bad.

There was a woman in the same village. This woman was very brave and had ways of her own.

One evening, her husband came home with a seal. He hid it someplace until it was dark in fear of the cruel man getting the seal. His family was going hungry and he wanted to keep the seal. But when the chief found out about the seal, he went to the home of the man who had killed it. The woman was already cutting up the seal.

The cruel man came to the home of the family and talked harshly to them. He wanted to take the seal away.

The woman stood up to the cruel man. She said, "No, you can't have the seal. It is mine."

The cruel man got angrier and angrier and yelled louder and louder. Her husband got scared and wanted his wife to give the seal up. The husband was shivering with fright and he kept saying, "Give him the seal, let him have it."

The woman woulon't give up the seal. She kept saying, "You can't have it. It is mine."

The cruel man came close to the woman and she grabbed his arms. She worked them up and down with her bare hands. She smashed his arms until they were weak, and he was unable to move them himself. He became humble and apologized. He asked them to do him a favor. He said, "Please don't tell anyone what has happened. I don't want them to know that my arms are weak."

So, it went on like before. The people of the village did not know that he didn't have strong arms. He would still walk to any man that came home with a seal and step on their seal. The men would just leave their seals when he stepped on them. This went on until it was time for the

spring games.

The brave woman with her clever ways was at the spring games. She got on the walrus hide blanket toss and had the time of her life. She was really enjoying it. Each time that she was sent up into the air, she would make a remark about Qaala. And soon all the people knew that Qaala was weak. They also knew that a woman had done it.

From then on, the people of that village knew that Qaala had no more strength. They brought their seals home anytime they wanted. And from then on, poor Qaala didn't go around getting seals from the people any more.

Ya-a-Piqalaq, Ya-a-Piqalaq
Piqalaq

PIQALAQ

Ungipaghaninguq imani, taananguq Piqalaq, mekelghiighhaq saam ilagaataqegkanga uusneghwaaghem tunutanganeng qayaghwaanghani aatgha atiimanginaan.

Tawaten Piqalaq qayaghwaaghuluni naganneghminigu sangwaa uusneghwaaghem tunutanganeng ateni atiimanginan, qiyamaghmi iitghaqelghii. Nengyughhaan aapsimaaqegkanga, "Sazin, siklaasiin?"

"Nakaa?" piiqaanguq qiyamaghmi.

"Sazinmi, iquziin?" piighaghtaqaanguq.

"Esghaqun aatqa atiimanginaan uusneghwaaghem tunutanganeng saam ilagaataqegkanganga qayaghwaanemni, whaten."

"Kii-naa-a qayaghwaa-agh-li, Piqa-la-aq qaya-a-ghwa-agh-li-, aa a- Piqalaq, ya-a Piqalaq- Piqalaq."

Nengyughhaan qenwat pimakanga, "Ang, iigkutaghhat ukut maaten kelqennaketen. Pilaataqan maaten taakut uteghmun tunutmun, tunutegpenun quunqaamaghpek miluunnaaghaten." Iigkutaghhaat tuunumakangi maaten naghaaghyaghnaqngan. (Iigkutat tamaakut fork-esugnitaaghhaagut vegmun mesuunasit wash-ragkekaghqamun.)

Enkaam maaten aanyami naghaaghyaghyami iigkutaghhii nengyughhaghmi kelqumakangi.

Llaaghannguq tawaten Piqalaghhaq qayaghwaaghumaluku, uusneghwaaghem tunutanganeng pama ilagaghlaataghtuq, "Kina-a qayaghwaa-agh-li, Piqa-la-aq, qayaghwaa-agh-li, aa-a, Piqalaq, ya-a Piqalaq, Piqa-laq."

Taagken mekelghiighhaam tunutminun iigkutaghhaat miluusimakangi quunqaamaghmi. Naagunguq ima ilagalghii nepiightuq. Taagken esghaghaghsaghtughyaqminigu, kii sangulaataghta, nanughllak whaa tuqunneqegsaghluni iiymi quulngiighhaakun iigkutaghtighluni. Iigkutaghhaat iiyngan quulngiighhaakun nepneqaalluteng tuqunneqegsaamakangat.

Arekull nanuugaqeftuq ilagaghaqelghii. Sapiglleghhiistun aghnalqwaaghhaankuk eltughaqutalghiik neqevluugteghllagumalghiik, alignanghhaatmineng.

Piqalaq

Once upon a time, there was a little boy who liked to play with his toy kayak in the water puddle near his home. His name was Piqalaq.

One time when he was playing, he heard someone singing a song, and it was repeating his name and his toy kayak. Then he jumped up to see who was singing. He looked here and he looked there and everywhere. He looked and looked but he couldn't find anyone near. So he started playing again.

The singing started again, "Ki-na-a-qayaghwa-ghli Piqalaq qaya-ghqa-a-ghli, a-a piqalaq, ya-a ya-a Piqalaq, Piqalaq."

The boy stopped his play and started looking for the source of the voice again. He still couldn't find anyone around. He ran here and there, but nothing was seen. Every time he started playing the singing would start.

Finally, he left his kayak and ran into the house, crying. His grandmother asked, "What happened, did you fall down?"

"No," he answered.

"What, then, did you get hurt?" she asked more anxiously.

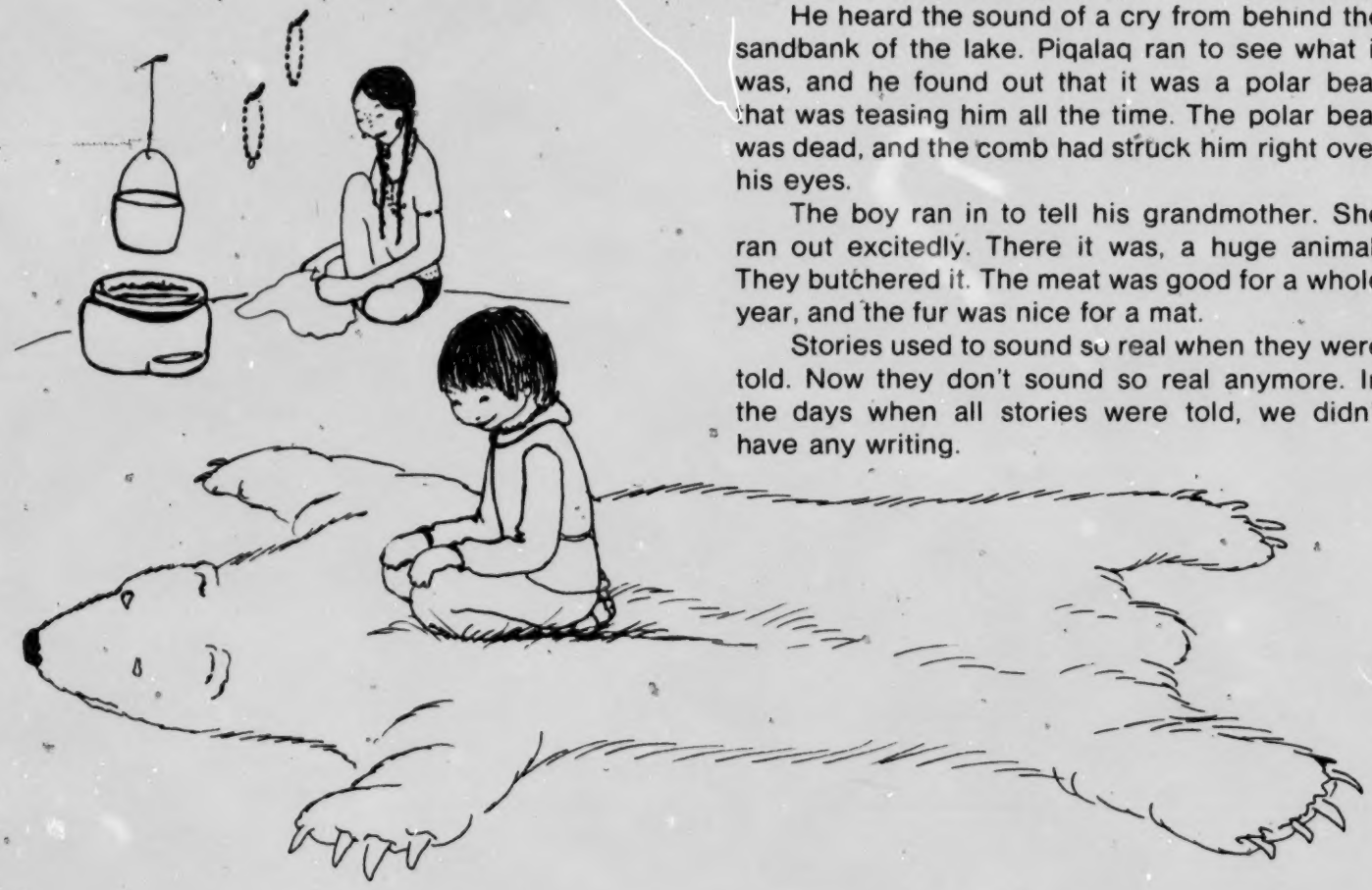
"No," the boy answered.

"What made you cry, then?" she asked.

"Someone is singing, repeating my name every time I start playing with my kayak in the water puddle," the boy told his grandmother.

"Next time you go out, take this comb along," the grandmother said. And she thoughtfully had him take her little fork-like comb along. It was a comb for grass made out of ivory. (The grass was combed with this kind of comb to make a washrag or a towel. They wipe very nicely.) "When you hear singing, throw this comb to your back and close your eyes for a minute and spit," the grandmother instructed the boy. (This closing of the eyes for a while and spitting was done a lot for getting supernatural powers. But that was a long time ago before we learned different ways of doing things. In many stories it was done in time of extreme calamities or great need.)

The boy went out to play again. He began to play with his toy kayak in the water puddle. Again he heard the singing, "Ki-na-a qayaghqa-ahli Piqalaq-aq qaya-ghqa-aghli, a-a Piqalaq, Piqalaq." The boy threw the forklike comb over his shoulder



to the back while closing his eyes and then he spit.

He heard the sound of a cry from behind the sandbank of the lake. Piqalaq ran to see what it was, and he found out that it was a polar bear that was teasing him all the time. The polar bear was dead, and the comb had struck him right over his eyes.

The boy ran in to tell his grandmother. She ran out excitedly. There it was, a huge animal. They butchered it. The meat was good for a whole year, and the fur was nice for a mat.

Stories used to sound so real when they were told. Now they don't sound so real anymore. In the days when all stories were told, we didn't have any writing.

Ungipaghani imani taakunnguq yuget tallimat anglegutkullghiit. Umegneghem angufqaghtekii igleghanguluki. Quyngimenguq igleghusiqelghiit taakut quyillget. Umegneghem angtalanganeng igleghhneghmeng aghtughyagusimalghiit. Itegaghhaannguq talwa aviitut. (Umegneghllagmun taana aapghusiiguq. Itegaghhaat talwa aviitelleq. Imatuq yeghrat itegat aviitaqat umegneghem angtalanganeng. Iwerrnga esgha tawaten piiqelghiit.)

Enkaam taakut yuget tallimat maghyaghqughistengita, quyngini kagsagsaqminigu aanqutimaghmi.

''Quyngii-ngi-naghmungun-aahanganga-angu waluwaangaa-aahangangaa. Aqi-ngi-nagh-muungun, aahangangaaangu waluwa-angaa-aahangangaa.''

Kii, qilaga pikegken kaagkaaneng qesuguumakanga. (Taana, qilaga kaagkaghhaaneng pikegken qesuguq whaten pisiiguq, aliighnaqem qilaglluk ukigteghiinghani.) Tawatenllunguq piiqut, sangwa whaa mamlegpaguutuq sivungitni. Piyaqmegteggu mangteghaghllak. Umegneghmi eflughaaghyalghiimeng eslataani uzimun qenwatlu amigmeng naalkutut. (Tawatelnguukut whangkuta tenglugtiigalnguukut, iteghnaqnemta nemun, almesiqkegkefut.) Enkaam amik qelpeghlluku qineghsalghiimeng, imaninguq mangteghaghllak pinightuq. Ilunga nighugllak, tanpinghhaghllugem. Kiwanguq aagraghllaget teskiwani. Iquggiitgunnguq kiwa suugerngeghllaget, nuuglughtuq aghnalqwaasluvegaghhaq, pimaghmi, "Sangwaaqat? Yeqaynganllu-u qawaagaghhaam ukagun aakaghaqaanga, sangwaat uugkut?" (Taana whaten pisiiguq, quunpeghllak ellnginaghhaawaqunga talwa kinkut kaataghsigatut.)

Nuyeklighpigaam peghqiniqepiglluni, pimakanga, "An'gaghaqaghpekut, kilgaanitukut, eslam tuguluta igleghtaaluta kilgaanun lliightekaqiinkut. Atamta nayakningaten, whavek tagiikut."

Aghnalqwaasqughhaamnguq kiwa pii, "Aa, iitegngam atagpesi pimakangisi, iteghtek." (Tawatennguq piiqelghiit sangwaa allaaghllugatun pinghani, aghnaanghata nalighmeng aghnalqwaaghhaanghata piiqegkangit, 'atamta nayakninghaten tagiinga.')

Aghnalqwaasqughhaam iteghtesluki aagraminun upughasimakangi. Imaninguq nenga pinightuq. Neqllightuumakangi qallalluku elngaatall. Taagken pimakangi, "Haa, ingaghqullghaasi, legreliqsaqunasi elngaatall naallghutinaqinaghtek." Aganguq ellnga aanuq. Uyuqlighpigaq qavaneghmeng aghtughtuq. Tawaten qavaghnaqutkeghngaaghmi, allakaa, qakma sulugiitaa, qakma amsanaghqwaagaa. Kii mekelghiiq qavaneghmeng aghtughtuq, mumigtuq, mumigtuq, qenwat aghtupigsami, makelluni yuqeghsimalghii. Aanyalghiiminguq imani aliinghuuq, sigineghllugllak.

Tamaani yugsughayalghiimi aghnalgwaaghhaq aviituq. Wata esghaquyalghiimi quulmunllu piiqluni, kii pika esghaghaa aghnalqwaasqughhaq qilagmi pellugtughaqeftuq. Qilagllugnguq amistun pelugtughaqeftaa eltunghata ulaaghhaghmineng kepaghtaqluki. Tunaggaghestunnguq angkaliimayalghii, eltughllagumalghii. Pikanguq aghtupestaaghyamigu asitmun esghaqaghtuq. Mekelghiiq esghaghyatni qimagumalghii ilutmun, aga ingaghaghtengnginaamaghmi. Whaallunguq aghnalqwaaghhaq iitqaghtuq esghaquragkiighumaghmi whaten pimaghmi, "Kii, pineghllupigutsi. Taawa tesqakemna qilawaaghhaq kingumun nulanaquq. Tuutellghisaqufsinga, qamagtekaqsaqumkun, umegneghughhsigannayaghaa, maaten whaa quunpeng naaftaqluni ayuqnaquq.

"Haa, igleghanaqelghaasi, aatkasi kinengllaamaanka." Aghnalqwaaghhaam pimakangi, "Whanga temnginguunga avangitunga yugunghitunga, temngi nangllegnaghqelghiisi amigiitnguunga."

Yugennguq piyalghiimeng, aatkiit kineghtuutngwaaghluteng, siqineghmi. Legan piluguragkiighulluteng yataaghqelluteng igleghsimalghiit nemeggnun.

Aghulaqnaqutkelluku uteghmun esghaghyalghiimeng naagu mangteghaghllak, aviituq.

Brothers in the Storm

Once upon a time, there were five brothers who were herdsmen. While they were moving their herds of deer, it got stormy. It was so bad that they couldn't go on any more. The snow was blowing so hard that it is said that the men couldn't even see their feet. (This is an expression for a bad storm. I don't think the snow was blowing so hard that they really couldn't see their feet.) Their leader, the eldest brother, sent out his voice in song on the wind as he hit the air with his whip. The song was "Aqi-ngi-nagh-nagh-nuung-un aahanga-ngaa-angu waluga-angaa-aahangaa." The words of the song say, "It is against the deer and against the travelers." With this singing the clouds overhead started clearing away.

Soon they felt that something was close by in their way. What could it be? They started feeling around and found that it was a house. It was a large house and as the snowed cleared a bit, they could see it. They looked around for the door. When they found it, they opened the door and looked inside. (As we Eskimos don't knock first to go in, they looked in.) The sight of the large, clean house was very inviting. It was very nice and cozy. In the corner of the room was a little old lady with bright eyes that peeked at them. Right away she asked, "Who is it?" There is also an expression for having to stay alone all the time when no one comes around. It is, "When not even the fowls come around, whoever is it at my door?" So the little old lady was using this expression when the eldest answered, "We are your nephews and we are lost in the storm with our herds of reindeer. Because our father told us that you are his sister, we have come to you for protection." He talked this way because he knew how to approach situations like the one he found himself in. Then the elder brother went on to say, "We are coming to you for protection because our father always said that you are our aunt, his sister." That was said when things unusual happened. Then the little old woman invited them in right away. "All right, if your father told you about me, come in."

So the men entered the cozy home of the tiny little old woman. The men were covered with icy snow. The little old lady told the men to take all their wet, icy clothes off and leave them in the outer room. She said that she was going to take

care of them.

The men quickly took off their clothes of reindeer and sealskins and left them in a snowy heap. In the main room it was nice and cozy. The men were happy and felt at home right away. The little old lady cooked food and fed them well. Then she told them to go on to bed. She also told them that she was going out to take care of their clothes and she warned them strictly, saying, "Don't come out now, just go to sleep, all of you."

All the men went to bed and tried to go to sleep. When all were asleep, the youngest man, a boy, got so curious that he couldn't go to sleep. He noticed that it was getting very calm out of doors. He could not hear the wind any more. He was getting so restless from curiosity that he got up and started going out.

When he got out, oh, it was so surprising out of doors! It was not stormy anymore. It was a beautiful, warm, bright sunshiny day. Not a cloud was in the sky. He looked around and up. There, up in the sky, was the little old lady, scraping the clouds away like she was scraping a sealskin. There was only a very little cloud left up there in the sky.

All of a sudden, the little old lady couldn't go on any more. The cloud got hard. She couldn't scrape it off. Then the little old lady looked down. The young man ran into the house right away.

Soon the little old lady followed him into the house. She was angry and scolding. She said, "I told you, that you should not come out. Now that little cloud up there will not be gone. It will always get stormy. I was going to scrape it all off so there would be no more storms after this. Because you came outside, I can't scrape the last of the clouds away, so there will always be storms." So, to this day, it storms.

But the parkas, pants and all the clothes were dried out in the sun. The men went home safely, and the little old lady disappeared.

KINGUGMENG AGHNAQ ANGLISTIKAQ

Unipaghaninguq imani taananguq aghnaq taghnughhiilnguq. Kiyaghlleghhii maani nenglughrukutaaghllagni. Net qafsinagneghllagetllu tamaani nenglughllagni kiyaghsimaaqelghiit ilangani. (Esghaqun iiggereghwaaghniightet naalkaqegkangit uyghagmeng natiitkelghiit nenglughllaget Sivuqami aghveghem neghqwaaghaneng napaghyaqelghiit. Aangeghllagtut, nenglunguq uglalghii naa kiyaghtaquq tamaani.) Enkaam aghnaq taana tamaantefuq tawani. (Tamaakut nenglughllaget sivunemta kiyaghfigit.)

Aghnam taam kinguggaq anglingllaamakanga. Neghqeghllaga quunpeng iyatalleghqaa kelengakluku. Qenwannguq anglighllaghtuq nazighaghestun angkalightuq. Taagken tegagestun, qenwat anglighllagyami, tegagestun angkalightuq.

Qenwat anglighrukutaaghllagyan tamaghhaghmi alingruughusimalghii. Aviilluninguq aghnaq uka iitghaqelghii iinqimaghmi, "King-ung-unaa asaghang-unaa, kingupayeqii, terqipayeq-ii."

Tawatennguq pinghani, kiwa quyatkelluku, elngaatall alingyugnaghqaqelghii, araghaatamsiighaqelghii.

Qenwat alingyaguteghllagyamegteggu, kelenganghughllagughsimal-ghiit. Qenwatlu piyalghiimeng kiwa naami, mamaayaghluni neghaqeftaa tuqulluku. Elngaatall yaakelingestaaghhaan aanleghaarragkiighumalghiit. Qamagtengngwaaghluni aghulaquusimalghii, nem ilanganun. Nukalpigat qafsinat iighluteng kelengakumakangat. Neghlukunguq naani taagken ingleghet takwaaqluki agigtaataamayaqangi. Paaghqiisimayan nenglughllak aanluni nenglum ilanganun aglaghaqluni iitghaataamalghii, paaghqinneghata aanluni ilangitnun. Aghtughluni yugmeng naalkuneghmeng aghulaqumalghii Uughqanun. Ilangita yuget sapeghhnaghsiimakangat. Legan sapeghhnaghpagteghllagumalghii. Kinguglak, igleghteghngaaghmi kumlaaghqem quupaghteghllagumalghii. Agepsughllaga mayughyalghiimi aga qilawaaghughsimalghii.

Kiiwegnguq taakwa Kukulget kiwatangitni samavek Uughqanun ayuqelghiik, taamun tuumkenniiqagket, ilangita.

A Woman Who Raised a Worm

Once upon a time, there was a woman who didn't have any children. She was living in one of those large igloos where fifteen or more families used to live. (They were very large igloos with stone floors and whalebone poles, found on St. Lawrence Island when people dig for relics. Some of them were as large as sixty feet by sixty feet.) This is the kind of house the woman was living in—a traditional home that was used for centuries on this island.

The woman found a worm and took it as her child. She fed it and raised it. The worm got bigger and bigger, and in a few days, he was getting as big as a baby seal. Pretty soon he was as big as a grown-up seal. Then he was getting so big that people began to get scared. The worm got so big that it was getting to be a dangerous monster.

When the woman came home from her work outside, the worm would be excited. He would make sounds when he heard his mother coming. The woman would make loving calls as she came in. But the worm would make all kinds of horrible sounds in reply. The people became more and more afraid. It was getting so scary that people started to leave the house and move away. They didn't even tell the woman they were going. Everyone in the village quietly escaped from the woman and her child, the worm.

The people all went to another village where they built a house and stayed. Then one day they heard that the worm had eaten his mother. Some of the young men had hidden and watched very quietly.

After the worm ate his mother, he went around the whole house, but he couldn't find anyone else to eat. So, he started going across St. Lawrence Island. But the people called for help to their powers, and it got terribly cold. The monster froze. It burst, and a great cloud was formed from the worm.

It is said that the river which runs across St. Lawrence Island was made by that worm as it was going after the people.

KAANGUT IGLEGHALLGHAT

Ungipaghaninguq imani, taakunnguq kaangut aglaghnaqelghiit nemeggnun uksiigallghanun. Uksaaqaalluki umegneghughtaatam nuqneqangi ukani uksuqayugmi. (Ungipaghami whani ungipaghamtestun quunpeng, whangkutestun akuzitet quunpeng.) Unaanneghagu mekelghiiteng yuqeghtestaqegkangit eslasughyaghtughtestaqegkangit. Aghhunneghagu taawa umegneq. Elngaatall qakwegtut aghunneghagu qayughllak uksuqaatesunghilnguut. Aglaghyugulghiit uksughfigmeggnun uksiigallghanun. (Naqamalla, whanga ukantekayuk uksughngaan.) Aqelqalguunnguq maalghugegneng, meteghllugenkuk qateghyiighaghhaankuk. (Meteghlluk whangkuta ayuqesiighaatkaghput puughhneqegtanun kinkughrugnun.) Tawaningug ungipaghami meteghlluk tawantuq nulightughnaluni aghnaghiitneng.

Esla nengyan, kaangut aapsimakegket naghpaghsiitellgaanayukayek. Tamaaninguq ayumiq sangwaa allaaghlluggatun pikayuk uglaghyalghii, talwallu esla piniightestaqluku ayuqegkangat yughakun.

Enkaam emta meteghllurugem piighaghsimakangi ellmi pinaqniluni. Enkaam umegneghllagmi meteghlluk aanuq aga, siighsighyaghtughaa. Elngaatall aygumun taakunginaghhaagneng yaqiinaqutkuq. Anuqatepiglleghhii meteghlluk ima uteghtuq. Iteghyan, elngaatall aapsugutaat natetaqutanga esla. Pimakangi waran aantaghhat aliighumaniluki, almesiqeghngaan. Enkaam mekelghiiteng kayagaghllataghiit. Kaangut mekelghiighet Milegmiqepiglluteng iteghaatut. Aapsisteng aapghuman wata anuqlilleq.

Unaamingani taawa tawatetaqelghii, wata kaangut aghyuqut, sikuklu qayughllak kaannaqelghiik. Qateghyiighaghhaq aatak aaptaat ellngallu sallgaatanga, aliighsiitellgaatanga. Enkaam pimakangi nanghiiq naqniluni. Enkaam aghsagu aatak qateghyiighaghhaq aanuq. Anuqeghllagmi, umegneghllagmi, naafteghllagmi, qateghyiighaghhaq aanuq, amalkaqun tengqaataqekestaghluku, iwernga yaqughhaagni saaghqellukek aygumun ayuqluni qalghightuq, tengnaqaataatkelluni, "Piiy-a-aa, piiy-a-aa, piiy-a-aa, piiy-a-aa." Tawaten aatak yaqughhaagni saaghqellukek piiy-a-aaghngaaghmi weni igleghtuq, quulmun, quulmun igleghtuq taawa, qenwat pighngaaghmi tawaten kii, qilagllugem qulanganun alpagaghtuq. Kaa alpagaghsalghiimi amsanaghhalek aliineghllugllaklu, siqineghllugllak.

Elngaatall aa tawaani yaqughhaagni saaghqengngwaaghlukek nangllegsightuq. Uumun, iglaggani tamaghhaan qalghightuq, "Piiy-a-aa, piiy-a-aa, piiy-a-aa, piiy-a-aa." Iwerngaqun qilagllugllak ukiqutaa quulnganeng, taawa piiy-a-aaghumaghmi. Iwerngaqun nunamun mategtuq, kaay amsanaghllugllagughtaa aliineghllugllak. Kaangut elpeksameg-

teggu sulugiisan qakma elngaatall nagasugniit qateghyiighaghhaq iteghyaghqaa.

Legan uga iteghtuq aapsugusaqmegteqqu, "Qayuq natetaqa, qayuq natetaqa?"

Qateghyiighaghhaam taawanginaq naasqughhani aghulasimaan piiqii, piighataghaamaniluku.

Enkaam aanqaghtaalluteng kevgat uka aqfaasnaq iitqaghtaatkat piniighqwaa qakemna aapghumaan. Legan aga kagpaginaamaghmeng aghulaqnaluteng unaami unanguluku.

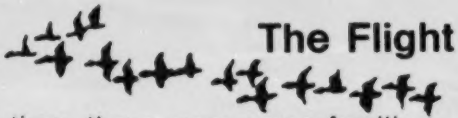
Aga enkaam aghsagu, igleghqaatut, nemeggnun uksiigallghanun kenlanga uukna anigungiitellghanun. Tamaghhaghmi tamaatum qateghyiighaghhaq legan kelqesugluku, unisugumangitkaat. Meteghlluginaq piiqsaqangat maligutefqaan pisqelluku. Meteghlluk maligunnaqeghllak, tuma taaknaqnighngaatgu.

Taawa meteghlluk pinaqeghllak ighsakeghngaatni. Kaangunnguq piiqsaghaat paaggurugllak taakluku igleghhnaqniluteng qavaghnilleqniluku. Pighngaatni itagnaghnaqniiqelghii qaviiganniluteng pimaghmi.

Apeghiighyameng aga ghhataghtut maghyaghqughteyeng maligsaaghmeng pagani. Aga uksiigallghanun igleghtut. Taakwani qateghyiighaghhaq melqumeng qunganganun kanaghlluku kaangut elngaatall igleghtut. Meteghlluk aangeghllagutanganeng saluku qaaklitgu. Quulvantepigllegghiit meteghlluk meghnughyami ukigaghtatughtaa. Taawa uteghtesqaqsaqangat, uyatuniluku. Wata sukangiisan ifkanghani tulughamm kaangut mekelghiighita asingighaghtaqluku lliighaat. Taawa taghtughaghneghmini igleghtaqelghii.

Nuyekliita nukalpigat kaangut ineghtiit kimaawitkennaqniluku avelghiisqelluku, taakepiggniluku tuumkaghqaghteng. Legan avelghaghyaqmegteggu aga ifkaghtuq meghquulluni taawa tuqumalghii, qayughllak meteghlluget meghqun nalugigatutmeggneng.

Taana enkaam qateghyiighaghhaq kaangunun lliiqaq panigitnengllu nulightuqaq, entaqun quyaluni kiyaghtekaq.



The Flight of the Geese

Once upon a time, there were some families of geese going back to their home in the south. And they were held back by a storm in Alaska. They talked among themselves, in Eskimo, of course. And the longer the storm lasted, the more worried they became. Every morning the geese boys were sent out to see what the weather looked like. It stayed cloudy and windy for days. The geese were in fear of being caught by the winter and of having to stay over a year. They didn't like that a bit. They wanted to go south and spend the winter. (They were lucky; I have to stay here and live in harsh weather through eight months of the year!)

The geese had two strangers with them, the raven and the snow bunting. Now the raven, in our way of speaking, is the symbol for loud-mouthed and careless people. The raven was there because he wanted to marry one of the geese girls.

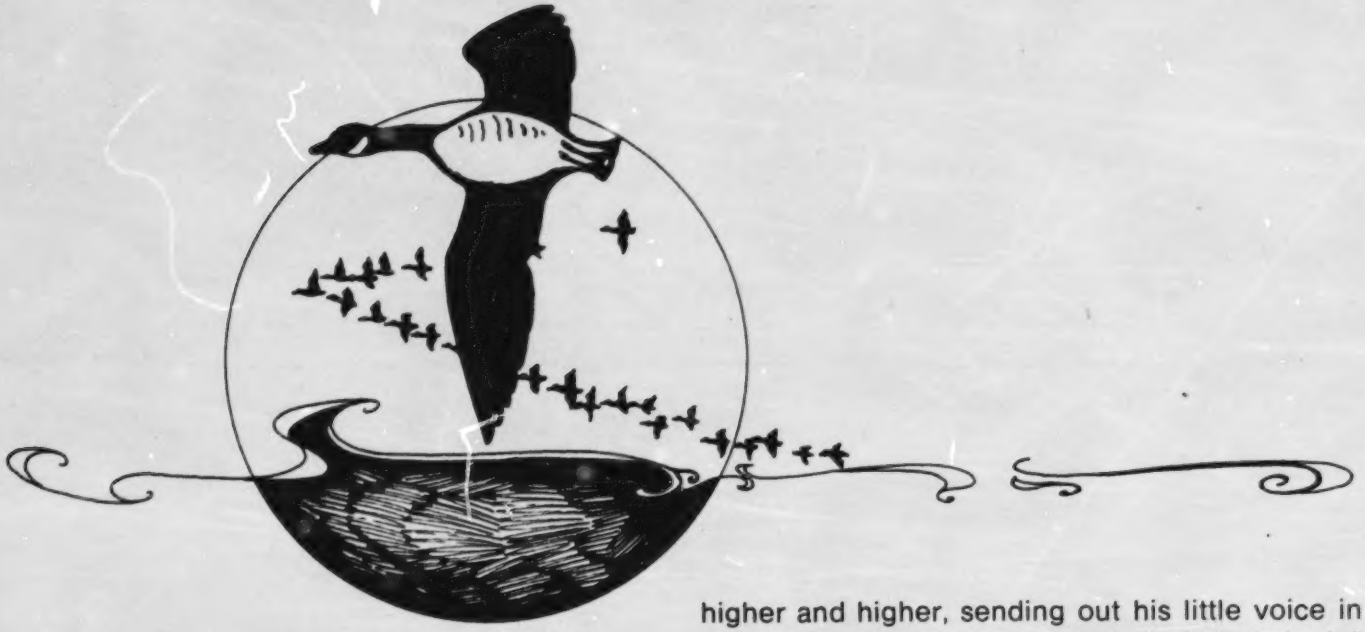
When it kept blowing, the geese families asked the two strangers to see if they knew of any way to clear the weather. In those days, there were many supernatural ways. They even had a prayer that made the storms calm down.

So, in answer to the question, the talkative raven offered right away to go and clear the weather. Then, in the storm and blizzards, Raven got out of the igloo of the geese. He tried hard and fought to climb up with his wings flopping against the blizzards. But the wind was so strong that he had to give up and go back inside.

In the igloo the geese asked eagerly how it was out there. In answer, the raven said that at least he could see the dump at the edge of the settlement. So the geese boys were sent out to look. They came in sadly, very sadly. When asked, they answered that it was the worst wind they had ever seen.

The next day it was still blowing and the geese were getting more anxious because the ice soon would be arriving. So they earnestly asked the little bunting if he could do anything to make the weather calm down. And the little bird listened and said that he would try.

The little snow bunting went out. He managed to stretch his little wings out and strove against the ninety-mile an hour winds. Up, up he went,



higher and higher, sending out his little voice in tune, "Bei-ah-ah, bei-ah-ah, bei-ah-ah, bei-ah-ah." Every attempt sent him a little higher until he got over the heavy storm and was up in the sky where the sun was shining bright and it was calm. And how dark it looked down below with the heavy storm!

There he was, victoriously gliding around over the clouds. Then, in his pleading words to the Maker of All, he stretched out his little wings

and started going down, sending out his little voice in tune, "Bei-ah-ah, bei-ah-ah, bei-ah-ah, bei-ah-ah." He just went driving the dark heavy clouds down. Down, down the clouds went, with the snow bunting pushing them. As he flew lower and lower with his little wings stretched wide, he kept singing, "Bei-ah-ah, bei-ah-ah." He did this until he was down to the ground, and the heavy clouds disappeared and the weather got calm. As soon as it calmed down, the families of geese noticed it and were eagerly waiting for the snow bunting to come in.

As soon as he entered the igloo, they asked very eagerly about the weather, "How is it? How is it?"

The snow bunting just nodded his head and told them that it was better. Excitedly, the young geese ran out to see what it looked like. And excitedly, the young geese ran back, telling how calm it was out. So, once more, the families packed and got all ready to leave in the morning.

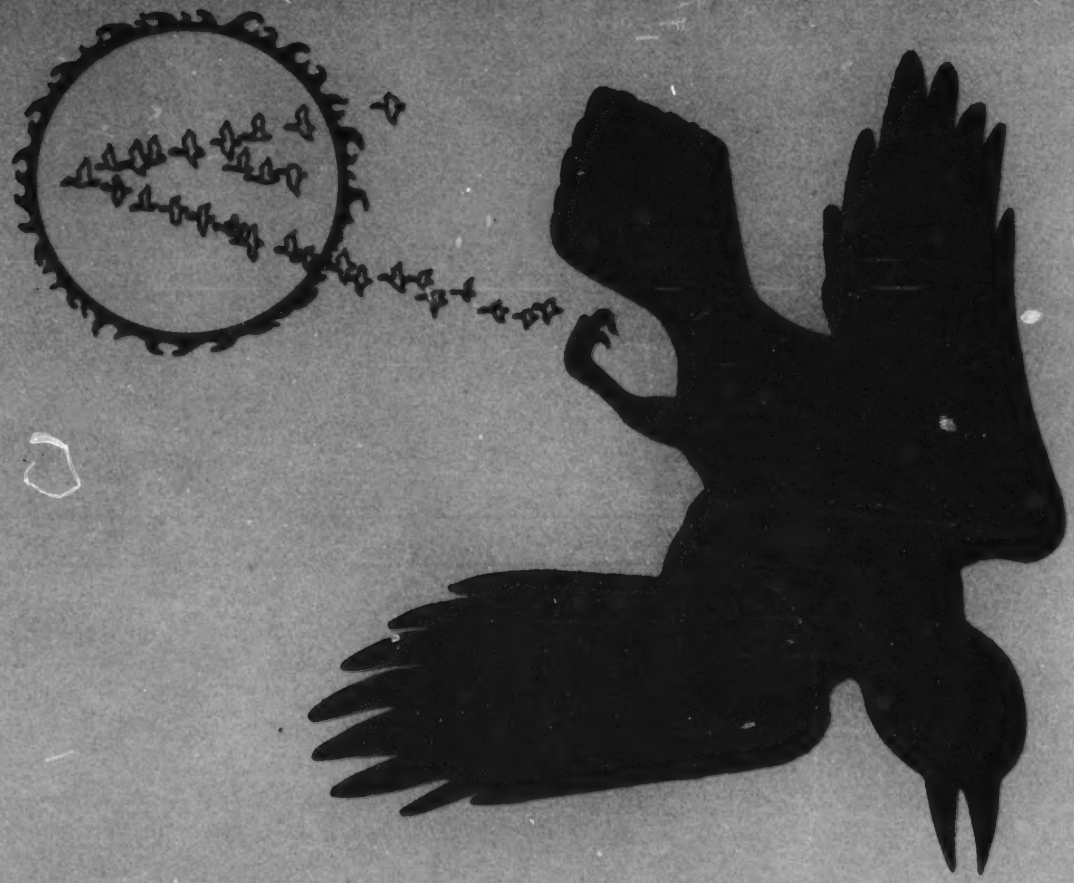
Early the next morning the geese started on their journey to the south for the winter. Everyone was eager to take the little snow bunting along, but they kept giving warnings to the raven. They told him that the flight would be long and that he should stay where he was and do things there.

But the raven wanted to go along. The geese kept giving him warnings, telling him that they were going high and that it was going to be a long, long flight, and he might be sleepy. But the raven kept saying that it was going to be all right and that he didn't sleep. He said that the ravens don't sleep at all.

So when everyone was ready, they took their journey. They followed their leader up in the air. Toward the south they went. On the way, the geese put the little snow bunting on their backs and their feathers held him while traveling. But the raven was too big for them to carry. As the raven got tired, he was slower and slower. The geese urged him to go back. They asked him many times along the way. But he wouldn't go back. Pretty soon he was dropping down, flying lower as he got tired. The young geese boys would try to keep him up by getting under him when he fell in his dozes.

The elderly geese warned the young men not to waste their time and strength, saying that they had a long way to go. So at last, down went the raven when he was asleep. And he died in the sea where he landed, because ravens don't float.

But the snow bunting lived with the geese families down south. The story goes that he married one of their girls and may have lived happily forever after.



TUTAKEMSEGAQ

Ungipaghaninguq taana yuggaq ulimakayuggaq unaghsimeng nenglaghnaghaamaghmi ayuqelghii. Qiighqamunnguq paaghqilngughmun atghaghluni qayugtughaqelghii. (Kiyang uukna uqfigiteghngaan unaghsilwaaqelghiikut. Uglapestaaq unaghsiq tepaqegkanga, esnami, enkaam

unaghsimengllu sangllanghaqelghiit.) Enkaam yuggaq una whani ungipàgami, Tutakemsegaq qiighqamun paaghqilngughmun atghaghluni aghnaq aangeghllagmeng unaghsimeng ulimamakanga, entaqun unaghsighllagmeng. Uqfigemllu eslegeneghllagi kepegkat tepaqegkangi, entaqun tamaaken yukruggaq aghnangllaamaaq. Elngaatall ulimamakanga ineqsunaghsapigllluku, nuyaa pinighsapigllluku, qungllaagha taklaghruketun. Taagken taaqsamigu napaghlluku tazingavelqinaq piyukaghluni, tunulluku nagatuq. (Tamaani sangwaa allaaghlluggatun pilghii uglaghyalghii, enkaam whani ungipaghami ulimaaghllak aawallu pama ilagaghtuq.) Aghnaghaam menga pama ilagaghtuq, "Ha-aaaa-aa-aa Tutakemsegaam ighwaan inglaa takitaghalghii. Haha-ha-ha-ha-ha, Tutakemsegaam ighwaan inglaa amestaaghhaq."

Taagken Tutakemsegaq quyapiglluni qepghaqani uteghmun qiivluni esghaghyaqminigu ipangughsimalghii. Imaninguq aghnaq ineqsunaghtuq. Legan taagken takuluku qayaminun atghaasimakanga. Qayaminun kanaghlluku amenam kelutmun angwaaghtuq. Uka kaasaghtughyan kalefqaghtepiglluni, tamaana elngaatall ketanqwaaghaatuq. Ketanqwaaghaatutkelluteng pinaghmeng, "Tutakemsegaghhaq unangaghllaataamaaq."

Tawatennguq piiqelghiit kalefqaghnganghani, liilluku uka sameng pinimeng usikaqelghii.

Enkaam tamlagyan whaa qetgeghulluku esghaghyugutaat sameng usikutanga, maaten uumi. Tawaten pighngaaghmeng kii sangaawa esghaqangat taana aliilghii nuukestaq qungllaaq taklaghrukgalek. Sivugsalghiimi ineqsunaghhalek aghnaghaq. Elngaatall tawani wayaataat, aawallu ataasim nukalpigam akuqaghluku aghulaqutaa, ima ellngan pii. Tutakemsegalluggaghnguq aga ellnginaghhaghmi neminun taglaghtuq, aghnangllapigesnaghluni.

Taagken iwernga alla pilaataamalghii. Maaten uumi aghnangllaghyami aghnaghniitepigllluku ulimamakanga. Quginagnaq gginaa, iqragmelngughmeng qanelek. Taaqsamigu napaghlluku aallghatun uniteghpagluku tazingavek tunulluku nagasimalghii. Llaaghannguq pama ilagaghtuq tawaten aleghmitun. Taawanginaghnguq menga ilagallgha nateteghllak. Nenglaghyalghiimillunguq nateteghrugtuq. Taawa ighunga ellngan inglunga amestaaghhaamaghmi takestaaghhaamaghmi ayuqelghii nenglaqaqegkangat. Qiivyaqminigunguq imani quginagnaghtuq, naqam nuyaghllaga taqughtengnawaaghluni qungllaagha taklaghruketun.

Takuluku qayaminun atghaataa. Taglaghyan uka, qetgeghullaataghaat. Taagken whaa nuukestaatanganeng whaken wayaallaataghaat.

Amenam tawani Tutakemsegaqruggaam temsiyaaghaghluni esghapagii salleghqiit wayaallghiit, gginaa esghaqumegteggu.

Llaaghan aga pighngaaghmeng tawaten peghqaghluku pelleghmun qimaguutut araamaghmeng gginaa esghaghyamegteggu. Inganguq legan aghnaghruk ellnginaghhaan uniqaghaataat aqumluni.

Nenglaghluumaghmi Tutakemsegaghhaam aghnaghruk neminun taglaataa. Taawaa nulightuqaghsimalghii.

Tutakemsegaq or Wood Carver

Once upon a time there was an Eskimo man who was good at carving things like images, not only that, but also, he was humorous. He would go out to the uninhabited island and carve images out of wood. At many places in Alaska, there are no trees. In fact, at the island where I was born and lived all the time, there are no trees. But we always get a lot of driftwood. There is lots of wood on the beach. So, this man, whose name was Tutakemsegaq, was out on the island carving. This time he carved a life-size woman out of a large piece of wood or maybe a tree trunk.

He got busy and he carved the figure beautifully. He made her with pretty parted hair and nice clothing of fur. Then he set her up and walked a little ways from her and turned the other way and stopped and listened. In those days, many supernatural things happened. The wooden lady

turned into a real person and Tutakemsegaq heard her sing. "Ha,aa-aa-aa-aa-Tutakemsegaam ighwaan inglaa takitaghalghi, ha, ha, ha, ha, ha, ha Tutakemsegaam ighaan inglaa amestaaghaq."

Then Mr. Tutakemsegaq turned happily to see his work and it really had turned into a real, live woman. And what a pretty lady it was. He just walked over and happily escorted her to his kayak. He tucked her in it and rowed home.

As he was approaching the mainland, the people were excited at the sight of his heavily loaded kayak. They ran around saying, "Tutakemsegaq really got his catch again." That was the way they did and said when he comes home with his kayak filled. They knew he had something good.

So, as he landed, the people watched closely to see what he had this time. And what appeared from his kayak but a pretty lady with parted hair. She peeked out of the boat. When the people saw her they began to pull at her from every side in a great rush. Then finally one young man got her and escaped with her. Poor Tutakemsegaq went home alone.

Later on he went again to the island. This time he carved another lady only this time he made her with a very ugly face. The terrible face of hers had a mouth mostly on one side of her face. When it was done, like the one before, he set it up and turned, walking a little way, he stopped to listen. And sure enough, she sang like the one before, the same tune and words and very pretty. Then to end this, she laughed. But it was funny sounding in her tune. When he looked back, what was that? It was a lady and she was ending her song in a laugh.

He noticed that she was very ugly but that she had very pretty hair parted in the middle. Tutakemsegaq politely went over and greeted her happily. When she agreed to go along he escorted her to the kayak. From there he traveled home with her.

Like before, everyone ran around excitedly saying that Tutakemsegaq was coming home really loaded again. When he arrived at the beach, everyone ran down to meet him. As soon as the pretty parted hair appeared at the opening of the kayak, the crowd began to pull from every direction again. Because she had good clothes, they didn't see her face at first. Little mischievous Tutakemsegaq watched the crowd to see what they would do when they saw her face. Sure enough, the crowd dropped the lady and ran in all directions, yelling in fright. The poor ugly lady was left all alone, sitting.

Mischievous little Tutakemsegaq went over to get her. He took her home. He finally was married.

AGHNAGHAGHAQ TAGITUGMI IFLAKAQ

Ungipaghaninguq imani taananguq aghnaghaghhaq iflakaq aghnaghalghun aghulaghquuluteng, tagitugughusisteng. Aghnaghaat unugnaqngisteng atghaamalghiit naalkegpenaan.

Arekull aghnaghaghhaq kayngem riigtenganun iitghumalghii meghnupigsami nallukluku riigtengutanga. Legan reghilleghllagmun iteghluni tesqamani meghnalliluumalghii. Tawaten meghnallighngaaghmi sangwaa qakma paayngaaneng ukimallghem nagaqughaa. Qakmanguq qengaghsukighllagtuq. Iteghyalghiimi kayngeghllak, talwanguq kaynget ugighsaatangi nallukegkangi, aghnaghaghhaq yaghlegi quyamalghii alengniluni. (Entaqun teghikusat alikenghilngughni piniqinevliighllaguut, katam Qikmit.)

Kaynga tawani aghnaaghpaglluni pimakanga, "Kaa, saqulaataghsin, whaa ugima neghnaqaaten.

Qumignaqamken, iteghluni tungsighwaaneghmeng aghtuqumiten ayagaghllunga tutmaghlleqaanga, aqnighyaqunang elngaatall.

Leganngug qumigaa, uga qengaghsukighllak paayngaaneng riigtem wataqaaghaq maateghniineng qevuutepiglluni. Qakmallunguq yuuk iteghtuq ellnga qama qumikegkanga aghnam.

Leganngug qakma iteghtuq yugughlluni quyapiglluni akuziiq, "Aay, sangwaa neqnighhalek, sukalluku tagivaghhu neghnaqaqa, tepa neqniipigtuq."

Qenwannguq aghtughluku avelghaqiinaghyatni siingluku tutmaghaa ulleghyan. Aghnam aqniitkelluni aanesqaghlluku aghnaghaghhaq yuuk pimakanga, "Ang, neghigu. Neghigu, ellngan angayuqiita qeghiit ifkaghtaqluki siqlugiit nusugvikaqluki, inwallu ukavek sameng atipallaaqaghaqllinkung." (Taakugnguq kayngek aghnaghaghhaam angayuqiita neqangighngiisteng iviigalkegket.) Yugem pimakanga, "Huk sangan ungipaannanighsinga uveglluten. Meghsimaziguu? Neghesimaziguu?"

"Negheslakun, elpek alingnaghllak," aghnam tawavek pimakanga.

Llaaghan tawani yugem piniighhutaa. Aghnaghaghhaq quyaluni Iliighumalghii. Enmis angayuqaqelghiistun kiyaghtuq. Tawatennguq ilangani neghnaqneghmeggni, aghnam ugkeni iwuneghminiki yugem iiggi pakreghqutaqluteng. Yugemnguq piiqaa, "Aghnaghaghhaq allaneng gaaghutigu." Enkaamnguq aghnam neghestaqegkanga iqallugmeng, ilanganeng neqmeng, pagunghaghmeng. Elkeklunguq iqallugmeng, pagunghaghmeng awen neghaqelghiik. Enkaam kiyang qerngaghmeng neqnitun neghaqelghiit.

Ataasimeng aghnam ivalumeng aghnaghaghhaq tuunumakanga pimaan, "Ang, tallu, elngaatall legreliqutkesaqunaamtung, qakmanllequkung."

Aanyan aga amenam talluuq, taawanginaq elngaatall legreliquq. Liisaaghaghyalghiimi aghnaghaghhaq igkamsugmeng piiwaghluni reghelluni esghaghanqutkaqeftaak. Esghaghaak llaaghan qakma ighwaaghtuutaqeftugnguq elngaatall. Aghnaghtaa qakma nekevluni ufsugusalghiimi, kii, unataq ifkaquutuq. Taagken yugtaa nekevluni ufsugusalghiimi avaqraggangunani. Legan taagken aghnaghaghhaq kiwatmun qimagtuq, almesimitun aqumluni talluuq. Whaallunguq aghnaq yakughnaghhalek iitqaghsalghiimi pimaghmi, "Kii, salaataghsin? Pineghllupiguzinsa. Ugika avangillghaghtan ima."

Taagken alla pilleghmi aghnam tuunlaataghaa ivalumeng, pilaataghaa, "Ang, tallu, emta legreliqutkesaqunaamtung."

Aanyayek aghnaghaghhaq igkamsuglaataghtuq esghaghyupigllaataghyamikek. Reghesalghiimi maaten uumi qakma naayvaghaaghmi manughamelngughmi ivghaaghutaqeftuk elngaatall. Taagken aghnaghtaa qakma uuglluni ufsugusalghiimi, kii iqalluk ifkaquutuq qelmetun nunakun. Taagken yugtaa uuglluni piyaghtuq avangituq.

Aghnaghaghhaq kiwatmun qimaglaataghtuq.

Aghnam iitqaghlluni pategpagaataghlaataghaa. Elngaatall aghyuughmigaqegkanga.

Taagken tawaten pighngaaghmeng pimakanga, "Atghaannaqamken, angayuqaghpek un'ga aapghutaaten samun tamaghhaanun, ivaghaaten elngaatall."

Taagken atghaataak, tuunutaqluku qaaymegnekun kayngek igleghutaak. Pighngaaghmek tawaten kii esghaatuk sameng. Piik, "Taakwa anguyagpung, wata emta esghaghyaqunaamtung." Aghnam tawaten pitkelluku miluusaqminigu uyghagem quupaghlleghanun iitqaghtesluku. Tawaten pighngaaghmi kii aghnaghaghhaq liisaaghaghlaataghtuq ighneghwaaghmi akulangakun esghaghnaqaqlaataghpetaak. Elngaatallnguq yugtaanghenkuk amaankuk ugighhutaqeftuk, qallegnanighwaaghullutek repall. Kii, pighngaaghmek qakma kayngem aglukek piinleghaketun ifkaghtaak, ifkaghllukek aga aghulaquq. Yakughnaghhalek aghnam uka takuyaqminigu. Uyghak itegmigyaqminigu petgeghlluku aghnaghaghhaq aaggurugllak. Taagken pimakanga, "Siingen legrenguuten esghapagnga. Aghnam tawaten pitkelluku iiggmi tunutanganeng ayagyaqminikek aglukek maamestengngwaaghlukek.

Taagken pimakanga, "Legan tamaakut esghapakaghten atuqughnaketen nemiigpek esghapagyukangaten. Esghapagyugnaaghaaten, iiwen aghsaaghmikaatkennaqegkangaten tuqlughnaqefkung."

Igleghuteghpagluku pimakangak, "Whaken uninnaqamken, elpeneng kaallghaaten, yakughyugtukung."

Llaaghan pellghututut, aqniqeghngaaghmikek unitaak aghnaghaghhaam. Kayngeklu aqniqeghngaaghmegnegu unitaak.

Kaasan elngaatall upughaat, ivaghllaguftaannguq elngaatall. Taagken kaatellgha uyvasaghqennaqaat, puvallanaqut, qerngughteghllagtut nenglughllagmun.

Yuuk iteghaateghllagluni, tawaten pimaluki ilughaan yugem elngaatall nepiiqaghpenani sameng piighaataghaa,

"Seghleghhalek ilughaghhaqa kilgaani qavaqaaguq yeghrat sallgughii. Esghapagnaghqennaquqluu." Nepiiqaghpenani qinunaghhalek yuuk sighlaaq. Qenwat atangan aghnaghaghhaq pii, "Saguyaghhaak kallagsimaagkenka waran temngi kenghhwak uzivlukek uteghvaghhaaten."

Aghnaghaghhaq aga atghaghtuq saguyagneng tugumiighluni. Ii, legan ilughaa wata sighlaaq, pimaghmi, "Seghleghhalek ilughaghhaqa sanaqelleqa."

Aghnaghaghhaam kenghhwak uzivaak saguyaghhaak kallakaghaqllukek, aga nagnegluni uga payegni qungughtaaghluni sivugsalghiimi sameng keneghmighluni. Kiwavaghluni ilughaghminun keneghmini katagyaqminiki unatalghun. Taawa ilughaa legan araqaghtaqelghii. Taawa paninang esghapagnaqnilkuni pighllak aghnaghaghhaghmun iqlighmi nenglaqaqughllak. Enkaam alla kenghhwak uzivlaataghaak tawaten saguyagneng tugumiighluni. Maaten uumi qungughtaaghluni alla sivugsalghiimi tawaten keneghmigluni. Kiwavaghluni ifkaghsaqminiki keneghmini iqalluksa qelmeghiteqaghta ifkaquutuq uglaq. Legan iluughaa tengghuniqaqelghii. Wata qinunaghqesan takuluku aglukek pategyaqminikek piinleghaketun ifkaghtaak. Qemall qiivaqluni maligsaaghaa kakavumaghmi naallghutesqellukek aglugni. Takuluku iiggmi tunutanganeng ayagyaqminikek maamestengngwaaghlukek. Legan yuuk nenglaqaghtaqelghii, seghleghhalaaghumaghmi. Wata pisqengngatni payegnun piiwaghluni uga qungughtaaghtuq. Leganngguq sivugtuq uga kayngeghllak nuughqaghtuq, yuuk kiwatmun qimaguuteghllagtuq. Tawaten pimaluki kiwa egkwaakun yugtaaneghllak nuughqaghtuq. Yuuk aghnaq taghnughhaq kakavaataatuq elngaatall.

Atangan pimakanga, "Haa, tawatenngam pilghaaten, ahaamangam."

Aghnaghaghhaam kayngeghllagek takwaaqlukek iiggmi tunutanganeng ighlleghaataghaak. Aganguq pinghistek uteghvaghaquk.

Taawa aghnaghaghhaq uteghnilghii elngaatall quyakumakangat.

43

The Girl Who Was Lost In The Fog

Once upon a time there was a group of girls who were going out to the mountains to pick grains from green plants that grew along the side of the hills. But it got so foggy that the girls were in fear of getting lost. And sure enough, one little girl was nowhere to be found. They looked and looked, they called and called. When it was getting dark, they decided to go home. And they went home, without the littlest girl.

In the meantime, the little girl, when she didn't find the others girls, crawled into a big hole in the ground. She was tired from trying to find the others. She was tired and cold as the night came along and she got very sleepy.

While she was in the hole, she heard a great snorting of some big animal at the entryway. When she looked up from her little place, she saw a great brown bear was coming in! But she was so tired and so innocent that she rather welcomed the company. She was in a cave of the brown bears. It was Mrs. Brown Bear that came in first. But as it is an Eskimo story, and with the animals of years ago, they always turned into human beings in a supernatural way, and Mrs. Brown Bear turned into a woman suddenly! Right away she scolded the innocent little girl for coming into her cave, telling her that Mr. Brown Bear was going to come very soon and she was sure he never could hold his want for the taste of a human being once he smelled the freshness of one. So, the female bear instructed the little girl what to do when Mr. Brown Bear came home. The female bear put the little girl in her parka and told her that Mr. Brown Bear would start stepping on her all over when she wouldn't bring the human being out to him.

So, sure enough, she heard the noisiest and loudest snort at the entryway that practically shook the cave! It was Mr. Brown Bear, the grizzly, arriving. And what appetizing odors were in the cave! So, excitedly, Mr. Brown Bear peeked in. "What is it?" he asked Mrs. Bear so happily. But Mrs. Bear did not answer. She acted as if she didn't hear a thing.

Mr. Bear kept asking, "Where is it? I can smell it, please bring it out, hurry, hurry," he kept coaxing his wife. But no response came from the ever protecting mother bear.

Then pretty soon, the hungry bear got so

curious and his hunger for human flesh was getting so unbearable that he knocked his wife down and started stepping on her and his heavy weight was so great on them both that the mother bear soon gave in and said, "Kah." Kah is the word that you say for ouch when someone is hurt. And the female bear dropped the girl in great annoyance and told the man bear, "Here, here is the girl that got in our cave when she got lost. Here, you can eat her if you want to," she told him. "I was protecting her as you and I have pulled down their drying meats and ate away the food in their meat cellars and we have done this many times. Yet her parents haven't even bothered to hurt us in our search for food when we were hungry. And it is not only one time that we have been down to their village stealing their meat, yet they just leave us alone. Here, eat the innocent child," she told the grizzly.

"Oh, you should have told me sooner," the surprised grizzly answered the female bear, resentfully. "Have you given her water for a drink?" he asked very sympathetically.

"How can I when you are so dangerous?" the female bear answered.

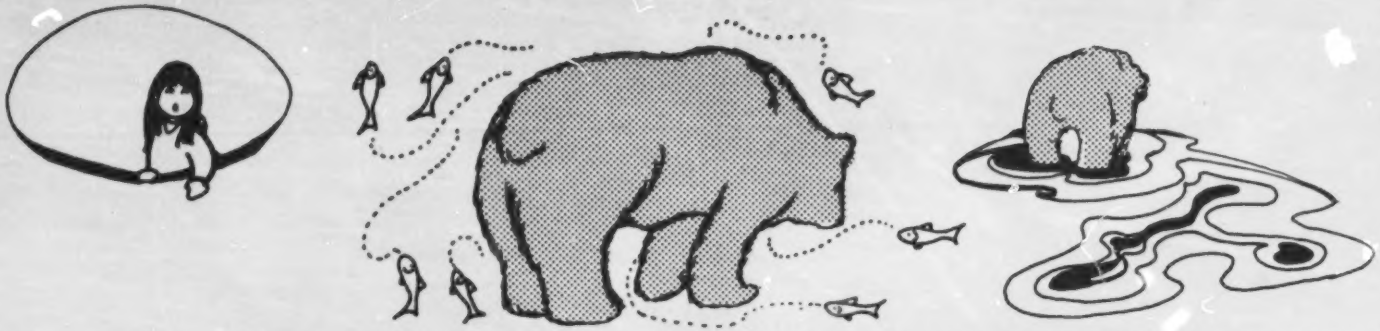
"You better fix something to eat now," the grizzly suggested when he got so tender toward the little girl.

So the woman bear started cooking their meal and they had a very happy time there. The grizzly had a very tender feeling about the girl right away. She lived with the bears very happily.

Then sometimes she would notice the food the bears cooked was human meat like a man's hand and other parts of the body. And she never would eat that. But mostly the girl and the bears ate fish, berries and all kinds of grains from the plants.

Then one time, the woman bear brought a whole lot of sinew to the girl. She told her to get busy on the sinew in shredding it as she would want some ready to make thread with. "But don't look out, just get busy," she told the girl as she was hurrying out. She did not want the girl to see what they were going to do outdoors, so she gave her something to do.

While the couple was out, the girl was overcome with curiosity. She couldn't sit still and keep busy. Why the bears did not want to be seen just got the girl so curious that she got up from her work and tiptoed toward the entryway. There she spotted the little opening, clear to the outside. When she put one eye just at the hole big as an eye, she could see the couple was out by their place doing domething strange, rolling around on the ground and shaking their heavy hair. First it was the mother bear that got up and shook her fur.



Very surprisingly, just a whole lot of roots fell, all picked and ready to be eaten. Then the father bear got up from his rolling place and shook! And alas, to her great fear, no roots fell! And the little girl ran back to her work in the corner and sat as before.

But the mother bear was not an idle one. Right away she went in and looked at the girl with those sharp eyes, asking, "What did I tell you not to do? How is it that you do what I told you not to do?" Oh, the girl was so scared that she was shaking. "Now promise that you will do as I say, always, hah, the mother went on." The girl promised and there was a good reunion at the evening meal again.

Then came another day when the girl was told the same thing and given the same task. When the couple was out, the curious girl just couldn't sit still again. She wanted to see what was going on out there. So, she got up and tiptoed again to the hole! And, to her wonder, what were the parents doing again? She noticed that they were wading in the pond, walking around in the water. She was so interested that again she forgot what she was told. Then the mother bear walked to the dry land and shook herself, and to her interested eyes, what should fall all over, but shiny fishes, all over on the ground again. And then the father bear started for land again to shake and he shook his heavy hair and there was nothing!

The girl right away remembered what she was told. And right away she dashed back to her place, just as she had not been there at the entryway. She was very scared now. She tried hard to pretend that she had not left her place. But the mother was very strong in disciplining the child. And how searchingly she looked at the shaking girl. "What again?" she asked, as she walked in so tall and firm.

The girl had to confess again so humbly. It was the spying on them while the couple was performing the supernatural power on getting things that stopped the power. The couple had to be completely alone when they got things by supernatural power. When someone comes along, the power just stops right there.

And so, the couple decided to take the girl home. Although the couple enjoyed the company of the little girl very much, they were aroused by the searching of her parents. They knew by the supernatural powers that the parents of the girl were in constant search for her.

Then one day, the bears and the girl took their journey to the girl's home. The couple taking turns carrying her on their big soft backs. While they were on the way, they were aroused by the sight of a moving object ahead of them. After some careful observing, they knew that it was a wolf. Right away the female bear exclaimed, "Wolf!" Then she explained to the girl that when the wolf comes along this way there is going to be fighting. This wolf was coming to fight them. Right away the mother bear grabbed the girl and threw her into a crevice in the rock and told her, "Now don't look."

The girl buried her face in her sleeves and shook all over while the fight was going on.

But the curious girl could not hold her peace anymore. And again, she looked. She tried to hold her hands over her eyes, but her eyes were making their way toward the fight that was going on. She could see that the wolf and the father bear were fighting so hard that they were standing up and pulling and biting each other noiselessly. The girl watched them from between her fingers. As the time was going on, the jaws of the father bear dropped, torn from his face and hung down. And the wolf walked away victoriously.

Right away the girl remembered that this was caused because she had watched them. Her disobedience had brought the power to an end on her father. Right away she buried her face again, but she was in this position for only a moment. And she knew what was going to happen. Right away, she felt a hard kick at her like she expected, which sent her out from the crevice and bounced her far out from the rock. It was her mother bear, seeking to do her duty by using the rod in case the child would be spoiled by not using the rod when it was needed. But then she told the girl to watch her as she was performing the miracle of putting the wounded jaw back. "Now," the mother bear told the girl, "watch me as you may have to do the things you saw out here when you get back." So, with the back of her paws, the mother bear

put the jaw back in its place and it stayed!

At this, the mother bear told the girl that when she got back she would be asked to do some powers as she has been in the wilds a long time and lived. If the people press hard on you, just do the things you saw us do, they told her as they were about to part from each other. "And if they get too hard on you, just call on us," they went on telling her.

The bears told the child that they must not get too close to the village in fear of the people there and that she must go on alone to her home, as her people were in urgent search still.

The girl hated very much to part from her precious guardians, but she had to. And the bears were more heartbroken for her than she was for them. But the parting was made.

And the girl proceeded on to her home. The people were very astonished by the appearance of the lost girl. So the father decided to celebrate her arrival. She had been gone a long time and had come back miraculously.

Then one day, the whole village came to celebrate her arrival. There were some performances done by the people. And the cousin of the girl pressed hard on her to see some miracles done.

The father of the girl told the girl that she could at least beat the drum while going around the fire if she couldn't do anything else.

So, the girl walked down to the ceremonial fire with an Eskimo drum, beating it now and then. The father told her that it should be alright and enough, but the man cousin kept cheering and saying that they were about to see some miracles done by the girl.

So the girl first went to the entryway and bent down for a while and came back with grains like her parent bears did. And when the cousin pressed hard again, she went and bent down some and came back with fishes, freshly caught in her skirt from the entryway of the igloo. With this, the cousin got more excited and asked for more miracles. So the girl had to slap the jaws of her cousin and the bone hung down like the bear's jaw had done. But the girl put it back in place and pushed on it as the bears had done. It stayed in place miraculously.

The cousin became even more excited and asked for more miracles. The girl had to call her mother bear at the entrance of the igloo and she appeared suddenly. When the people fled in fright, the other one, a grizzly appeared at the other end and there was great fright in the igloo. Then the girl sent the bears out and the people were released.

AYVANGA KAANGQWAGHTAQAYUGEK

Ungipaghaninguq taana Ayvanga kaangqwaghtaqayugem awatanganun pikaq, nayani ivaaluku.

Kiigmi aghnaghalghun mekelghiilghun naghaaghutnguluteng eslami, aleghqameng nakmiightuu!luteng aghnaghaq ataasiq siipsimakangat, aallngunan, Ayvangam nayaga. Taagken aghnaghaq aqumqaghsimalghii nasquneghllagegnekun, ayveghem naasqwan neghqwaaghakun, pimaghmi whaten, "Whanga ukuk pilliqagka." Taagken nekevnaqsalghiimi aghtughtuq, nevumalghii. Aghtughyan nekevneghmeng ilangita kayusiitaqluku piyaghluku qenwat uglaalluku sayugaghsaqmegteggu, nunatuumaghmi ghhataghaghsalghiimi taawa nevhgaghmi, aganguq meghmun ullghitaataa. Iwerngaqun elqunghem aga kellqeluku aghnaghaq meghmun aatghulluku talughutaa, taawa aviisimalghii.

Tawaninginaq Ayvanga elngaatall kakavuq. Alignalghii tamanga tuqluqaa. Qenwatlu pighngaaghmeng nakut ilapgamakangit. Amennguq tamaantuk nemi aghnaghaankuk apakutalghiik nengiighhaagmegni. Aghnaghaam apeghtuumakangi, angyaghqameng ivaghisqelluki. Enkaam nenghiiqwanqluki pisqumakangi angyat taaqenghatki ketqaghtemmun aglekesegaat ingyaghaghhneghineghatki ayemqughluki egtaqluki, enkaam ilanganeng unaghsim ivaghiiqluku alla. Wetku angyaq atiisqumakanga aglekesegaghneng ingyaghaghtiiyaghqaakan.

Enkaam legan Ayvangankut uyughaqullghiit tawaninginaq unaghsimeng ivaghiit. Naalkuneghmeggni allaneng ulimaaqluki angyat, taagken nanghiiqwaaqluki aglekesegaat ingyaghaghhneghineghmegteki ayemqughaqluki. Qenwatlu naalkusimalghiit. Angyaq ataasiq natelngughmeng unaghsimeng ulimaaghteng nanghiiquyaqmegteggu ingyaghaghsimakangit aglekesegaat ketqaghtemmun.

Enkaam taana angyaqluku pinaqumalghiit. Ayvangam uyughani qamaglluki estamat kelqumakangi, aghnaghaqlu aapghikaq, kelqumakangat. Kelluteng aghnaghaam pillghatun ketmun angwaaghtut. Angwaaghngaaghmeng tawaten meghmi qawaak, neghsaq tuqukaq kaataataghaat. Qenwat piyalghiimeng, kii, naayghak pennaamaagmek ayuqelqhiik aliighagket takututkayugek. Mengqutun kaagutullutek pellghututaqlutek, iwerngaqunnguq aga igleghtaquk, uyavaatuteghllaneghmegni uka takututaqlutek. Taagken ghhataghnaqukaghaagkeneng whaken angyameng sivuyaga iteghtestaat, enkaam angwaaqat elngaatall. Iiwenllunguq qukaghitaqut, uka pennak uteghtuk. Uka tagiik, tagiik, iiwenllunguq alpagnaqaqagket, whaa kaatutuk. Kaagutusalghiimek

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savinaghhaagket ayemellukek. Kaangqwaghtaqayugufteghnguq taakuk. Alpagyamegtekek tespagavek quutmun taglaamalghiit. Tamlagyalghiimeng paqemsuggiiteftughnguq, enkaam angyaghteng akivigllluku qavaghtut tawani. Aghsagu naliita taagavek aruughyaghluni yuggaq esghaamakanga. Takuragkiighluku ungipaghsuumakanga, "Sigutegken sameng imangaghsigataak?"

"Nakaa, avaqraggiituq," yuggaam pimakanga.

"Ii-i, una savigpaka pilleqan, ungipaasaquvnga," taam nukalpigam pimakanga savigpani amumaan. (Tamaaninguq savik piyaqnapiglleghhii.) Tawaninginaq legan yuggaam, savigpak esghghyamigu pimakanga, "I, atwhay umiilegput aghnaghaghmeng kaatullaataamaaq. Naa whaa whaantaghtuq nevut, umiilga, elngaatall amyuqetaqaniq, aghnat whaa qafsin'gughtii, kaatunneghhanillu taawa kiiluugtekestaghqaa."

Nukalpigam legan tawani yuggaq savini tuunaqutkelluku, aga tuqutnginaamaan, apeghnayukangisteng. Legan aga qenaavzeghaghqun laagulluku peghunginaamaan! Taagken tagiighwaghlluni ilani ungipaatqaghsimakangi. Enkaam unugyagu nemun aglaamalghiit mamlek iighvikluku. Llaaghannguq taawa nenglughrugllak nem qukaaniteftuq. Ayvangam uyughii tawavek pimalghiit. Ilutmun qineghsalghiimeng qama nayagteng esghaghaat, aftaaqeftughnguq neqetameng, qafsinat ilakluki aghnat. Tesqamavek tuqluumayaqangat. Qaamanguq yeghlegi nayagat piiquq, "Kay, aviigaanga!" Aviininguq eghqwaaghaqaa enmis qama. Qenwatlunguq esghaghtesteqaghsimalghiit. Aghnagham esghaghluki giyamaghmi, pimakangi, "Saqulaataghetsi qimagutisteka amyuqetapigtuq tuququghnaqiisi whaa."

Mekelghiighet pimakangat nayagteng, "Sangwaa yakughnaq pillugaghaqluku ivaawamken."

Nunamnguq tamaatum umiilkeftaa taana aghnaghaghmeng qimagutikaq ayveghem elqunghughlluni. Leganngnuq aviiteftuq, navek mughusimalghii. Taagken tagilunillu lliighumaghmi aghnaghaq allakumakanga. Aapsimakanga, "Nani uyuq kugeghten esghaghsiki?"

Aghnaghaam pimakanga, "Qiyaaqunga neghnalunga neghaqegkemneng nemni. Nemni neghaqsalghiinga allaaghhiinaghmeng. Maaten nenemni ataasis taakut."

Taagken umiilgem piighaghsimakanga, "Aa, liitaqa whaa, ivaghiyaghllequnga uyavaam neqanganeng."

Taagken ivaghiyaneng tagiluni Ayvangam uyughii liisamiki kaasimatangi, aghnaghaq aapsimakanga, "Seghleghhalek, sakighaanka upughasimazikii?"

Taagken sakighani aqelqaghniighnaqumakangi. Ayvanganguq salin iighngaaquq nani qaga.

Nem taam yuga qerngughuteghllagumalghii umiilgem nenglughllaganun, ataasimeng aghneghmi aqelqaghniighnaqsaki sakighani. Ayvanganguq salin aviituq. Nem iqugani Ayvangam aghnalqwaaq nenglusqughhaghminilnguq tuqulluku aatkii aatqughluki iiggnillu gginanillu eslevaghqelluki neqnga tuguluku ellngatun paaslaqestaamalghii.

Taagken ilangi pimalghiit, seghleghhalek aghnalqwaaq kitum aqfaaghlligu. Mekelghiighet qamiskun aqfamakangat, taawanguq aghnalqwaaq nekumtaaghmini paas-

laqestaghaqeftuq. Mekelghiighet pimakangat, "Aqfaaqamken, umiilemta sakighani aqelqaghniighnaqaqii esghapagyaa." Mekelghiighet kevegsiighutkelluku allakumakangat, piiqunnguq, "Aghnalqwaaqlu una sangami uqigtughqwaaghllagtatu."

Piiqughnguq, "Paaslaqestaneghmeng." Aanuteqeghlluku qamiyegnun qaakumayaqangat, qamiyek siifqaghsimakek. Pegnem kaatusimakangat. Kantulluku itghusimakangat, imaninguq aanguq aghnalqwaaq. Uglaghnguq piiquq, sangamillu una aghnalqwaaq anglighllagta. Piiqiinguq, "Paaslaqestam uqigtughqwaastekanganga esgha."

Tawaten sameng apeghiighyan aga umiilegllak ketfaghtuq. Kana-a aatghesquq taamun Ayvangam tuunglighhaanun. Amenam nukalpigaq aga atghaghtuq alingekestamikun. Iknaqngwaaghuyalghii, iwernga legan palaghhaghmeng tughumghaaghtaa aga ifkaghtaa tuqutngwaaghluku. Miluqaataa tazingavek. Aghnaghaq qiyaluni lliightuq, iwernga tawani aghliightuq alingem yugllagmeng. Tuunglighhaa tuqlughaa, wata alingepigluni aga ateghvikaa. Taawa ifkaghtaqegkangi tuqutngwaaghluki. Taawa miluqaataqegkangi tuqukanun taawavek. Taagken uyuqlighpigaq tagsightughaa, iingunaghmi giyengesleghqutuq mekelghiiq atghalghii esghaghluku. Aga nunmaak ungelegtepiglluni qiyamaghmi atghaqestaghtuq, piiqlunguq, "Ayvangamaantuq esghaqanganga." Tawanillunguq esghaghaat aghnalqwaaq kumlumighqukangi qalivlugasaaggani. Nekefqaghsalghiimi Ayvanga. Kii, yugllak araghtuq tawani, "Sangan uveglluten ketfaghnanighsin." Ayvangam uyughaghhaa taglaghtuq quyaqayuglluni. Iimna qaqayugpagtaatuq. Kii kanallu nanghiighwaaghutuk. Legan tawaninginaq yugllak ifkaghtaa Ayvangam tuqunneqegsaghluku, aga miluqaataa yugnun tuqukanun. Ayvanga seghleghllagughlleghhii, uyughani takwaaghhluki unguvaghquumakangi. Iiwenllu iimna quyaqayugutaquq, Ayvanga piiq, "Pellaghyugtunga, sanganlli wiin pizikun." Tawaten pitkelluku aga takwaa umiilegllak, unguvaghtaa ellngallu. Tawani, unguvaatkelluku nenglaqaghtuq pimaghmi, "Huk, qavaqaamayaighiinga."

Yugllagem aghnaghaq pimakanga, "Sakighaanka neq-

lightuumazikii?" Enkaam upughallukillu taagken kingunganeng nanghiighwaaghnaqumakanga Ayvanga, maaten uumi keneghqun. Laawaaghllagmun kanaghlluku Ayvanga keneghllagek kumaghlukek paayngakun ifkaghtisnaqaqeftagket. Enkangam Ayvanga laawaaghllagmun kanaghtekaat.

Ayvanganguq iwerngа sumeghtaghaqayuk, eflughwaaghmeng minglengani laawaaghem ivaaghimalghii, llaaghanwha saglighaghllak naalkumakanga, aamnanga pakigyaqminigu nelegllaquftughnguq. Iitghumalghii awatanganun, keneghllak ifkaghtestegpenaan. Keneq ifkaghluni mekelliighaghyan, saglighaghllak ayagaghlluku aanghem qukaanun iggasighlluni qaayngakun, tuqlughimalghii quulmun, "Enta, sayugaqutenga."

Elngaatallnguuq tamaghhaghmi ketanqwaaghaatkaaguq. Aga tapghameng aaghhesfikumaan, sayugaannguq paneghpenani. Aanughnguq legan umiilek pimakanga, "Heng, elpegngam."

"Aa whanga pikusiilghiinga, pinghisaghngaaghma," umiilek pimalghii.

"Itagnaghtuq, ikiwan whanga pingigalnguq, whaa, aanunga," Ayvangam sagiqusimakanga. Ayghiitkaqnighngaagu Ayvangam nuqneghteghluku aglaalluku laawaaghmun kanaghsimakanga. Aga uglaapiglleghhiim ayaawaghqameng, quugkameng tagiquusimakangat.

Keneghllagek kumaghtengnginaamaagkenka. Leganngug keneghllak aga ifkaghyan qama yugllak araghaataghtuq. Kenghek qaamyayek ilutmun esghaghyalghiimeng, qamanguq legan kemagnaghllagi.

Taagken Ayvangankut kennaqumaighiit. Leganngug esnamun atghaghluteng kennaqut whaa nanevgaghhaankuk aghnalqwaaghhaankuk ketfaghaghtaatuk naken tespagken muumghhaghmeng tugumiightuullutek. Tagiighwaghtaallutek qawawaaghhaat tallimat llilaghtuumakangit mumeghqun. Leganngug Ayvangam uyughii tuququghyaqmegniki anawaaqluku qawawaaghhaat, qawawaaghhaat, uullghaghhneghata leganngug uyughii Ayvangam uullghaghtaqut. Aga Ayvangam ellnganllu muumghhaa wayaghluku nanevgaghhaam qawawaaghhaak malghuk ililukek muumghhaakun tawaten ellngatun piighaghtaamalghii, taananguniiqlukek anaguneghminikek uullghaghtaataasimilghiik tamaghhaagmek. Enkaam uyughani unguvaghqughluki aga ketut. Kaangqwaghtaqayugeklu kaatqaghllukek pinitun naghughaghllukek kelutmun taglaamaluki uka aghveq esghaghaat kingumeggni sukalluni tagi. Kaannaqngisteng aghnaghaam taam apeghtughikam atkuga miluutat, llaaghanwha atkugmelluku uniteghraagaat, inga naghaaghutkaa. Iwernga peglluku atkuk uka malighqaghlaataghii. Taawa tawaten aatkeneng miluvikaqegkangat tawanlluku unitaghaghaqluku. Qenwat maaten kaannaqngisteng aghnaghaq akuqaghluku miluutaat.

Taawa nayagteng uteghniitaat, taawanginaq seghleghnaghhalek taana apeghtughteyeng aghveghmun miluulluku. Quyangamayengaghtut tawaten, taananguuq ungipaghallugem uum kenlenga. Iwernga nayagteng elngaatall qevuulluku ivaamakangat.

Clashing Rocks

Once upon a time there was an Eskimo girl who was taken into the sea by some supernatural power and was found when her brothers went on a search for her. And they got her back after going through many hard experiences.

A group of children was playing outdoors in the summertime. Each girl chose a boy partner and one girl, whose brother's name was Ayvanga, was left without one. All came out even, so the girl jumped and sat on a large walrus skull and said, "This will be my partner."

After the girl sat there awhile, she started to get up, but she couldn't. She got stuck sitting there and couldn't get up. All the other children pulled, but the walrus skull came off with her, even the earth around it, too. And it started rolling down to the sea with the girl stuck to it. And the girl was taken by the skull and was gone.

The girl's brothers started right away asking for people that do things supernaturally. And there was a girl and her grandfather who knew how to find the girl. So Ayvanga, the girl's oldest brother, came to the girl and her grandfather and was urgently asking to know if they would tell him how to find his sister. So they told him what to do in order to find his sister. "You have to find a kind of wood that will be fit to make a boat that can out-go the ducks," they told Ayvanga. (There are certain kinds of ducks that go very swiftly. So that was the kind of wood they were to find in order to make a boat that would go fast enough to pass the place to get to their sister. And that was the only way.)

So, Ayvanga and his four younger brothers got busy on boat making. They would find one kind of wood and make a boat. Then they would try it at the shore and when it was slower than the ducks, they would break it to pieces and throw it away and would try another kind of wood. They did several boats this way, every time one didn't beat the ducks in flight, they would break it into pieces and throw it away. But then finally they found one kind of wood, when made for a boat, that would beat the ducks in flight. So the brothers got ready to go out to the sea with this boat and taking the girl that knew supernatural powers along, but not the grandfather. And the men rowed and rowed out to sea.

Soon they came to the sea where many dead seals and birds were seen. And as they soon found out, it was the two cliffs that really moved back and forth and clashed. So, to pass them, the men strove to push in as soon as the cliffs took their journey back, the men pressed forward, rowing with their paddles furiously. When they were just about halfway, the cliffs started coming back, furiously they rowed. And they were at the other end when they clashed. They barely passed the end of their skin boat broke off. So they got beyond the clashing cliffs. And that was why the boat needed to be fast.Without this, they never would have seen their sister.

They rowed on to the mainland. They landed on the mainland and looked around. When they found out that there was no one around, they put their boat upside down and stayed under it overnight and watched. And during this time, they saw a man walking nearby. So one of them ran to him. When he got to him, he asked if he had anything in his ears. That was an expression for asking if anyone knew of any new happening. The man answered right away, "No, nothing."

When the man seemed not to want to tell, the stranger offered to give him his sword. The swords

or knives were of great value. So the man told him right away that their chief had brought a new girl to the village close by. And he told all about their cruel king. He told how the cruel chief treated his women. Right away, the stranger killed the man and hid him under the sand in fear of him making them known.

So the men went to spy, knowing where the village was and the girl. In darkness, they climbed the nengloo at the village, the largest one, thinking it to be his, when getting there. So they looked in through the opening at the top and they saw their sister with other people. She was cutting some meat like seals or some big catch. They tried getting her to recognize them. But she just didn't know them and she said that she sure was having ears ringing, like as if some new thing was going to happen and she was throwing pretend sacrifices to it, like they do for custom because that was the custom.

But she soon found them out and very shakingly told them that they sure were going to be in trouble as the chief was a very dangerous man. The men told her that they were ready to meet anything in her behalf to get her back.

The men hid for some time without being seen in the village. The girl started to be very much troubled, she wouldn't even eat at meal

times. The cruel chief was wondering what was happening to her. Then he asked if she had seen her brothers anywhere, if this might be the cause. In answer, the girl said to him, "How could I be seeing my brothers? I am taken far far away, how can they be seen anywhere, as you have taken me so cruelly. Now I cry because I am tired of the food I eat. My brothers gave me food to eat that I don't get here. You, being mighty, have been getting me nothing new. All I eat is the same meat all the time. That is the reasor I cry." He answered, "Oh, I'll be getting you some new things now since I know."

The cruel chief went far out to search for new food for the girl. He was gone when the brothers became known. When he got home, he was told of the brothers, but not Ayvanga, the eldest. And the chief asked if the girl was welcoming them in. She told him that she was not in fear of him being so loud.

"Oh, bring my brothers-in-law, I should have something for them." So the brothers were brought in.

In the meantime, Ayvanga had been doing his scheme in getting there. He came to the little igloo of an old woman, (and I just hate some parts of those Eskimo stories), but that Ayvanga killed the old woman and put on her clothes and pretended to be her.

So, it happened that the chief was holding some gathering for competing with his brothers-in-law in his large nengloo or his igloo, as they say it in other places. And the great crowd was watching to see the competing done by the chief and the brothers. The brothers were boys, the youngest being very young, he might have been thirteen or fourteen years old. And of course the eldest, which is Ayvanga, was getting to be very mighty by doing many things to meet the enemy.

So, when everyone was aware of the gathering, someone didn't want the old woman at the end of the village to miss the sight, so the young men of the village were sent to bring her with the sled. Very excitedly the young men hurried there and called to her. And there she was, still in her favorite place, sitting quietly. And the young men ran in to help her out. And they had to lift her since she could stand up for only a little bit. Oh, the excited young men struggled to lift the old woman and some would exclaim, "Oh, you sure got heavy!" And he, pretending to be the old woman answered, "Yes, the meat from the bones really got me heavy, not the rich meat, but the remnants." What he had on his hands and face was fish eggs, smeared all over to make him look old and wrinkled. He was so heavy that the young men barely got him on the sled, the sled broke down, so they had to bring another one. They finally got him in it. "My, she got so large!" everyone exclaimed. He would pretend to be her, nodding his head to everyone saying, "Yes, it is from the remnant foods I got this heavy."

Then the competition took place. The mighty cruel chief stood in the middle of the room with all the crowd around looking on. And he challenged, calling the eldest one of the brothers, the one next to Ayvanga. And the sturdy young man went to answer the challenge for wrestling. Very shortly he was thrown down dead, and with one mighty arm, the chief threw the young man to one corner of the nengloo. The girl started to cry but she held her place in fear of the chief. Then the chief called to the next brother and he came forth fearfully to meet the chief. Very shortly the second brother was thrown down dead. He was thrown to the other brother.

The chief called for the third brother. The young man came forth fearfully. And he, too, was thrown to the pile of dead right soon. Then the chief called to the youngest brother. Everyone was in tears at the sight of a boy trodding along slowly to the mighty cruel chief shivering and in tears, saying, "If only my Ayvanga could see me now." And the mighty chief yelled out, "Where is this Ayvanga, get him to the man." At this, the old woman was seen to be tearing off her parky and there stood Ayvanga himself, going down to meet the chief.

Everyone was silent at the sight taking place. A big and young man going down to the strong looking warrior with his mighty shoulders so broad and hard. The chief started, yelled out, "Oh, why didn't you come sooner?"

Ayvanga's little brother returned to his place all in comfort and relieved of great fear. The congregation sighed in relief. And the competing took place. In a very short wrestle, the chief was thrown down dead and was tossed over to the pile of dead men. With this, the crowd yelled in great relief. The chief was so cruel that there was great relief at the sight of Ayvanga.

Ayvanga was getting to be so powerful that he brought his brothers back to life. Just as all were ready to go on, Ayvanga thought it was too short. So he said, "I'm lonesome, I shouldn't do this too soon." So he walked over to the dead chief and in some way, brought him back to life again. At this, the chief breathed and laughed out, "Oops, I fell asleep for awhile." And he asked if the girl had given dinner to the men, saying, "Did you give my brothers-in-law food?"

"No," she answered, "How can I? You are so dangerous."

Next day it was said that the chief was going to compete again with his brothers-in-law. This time, he was going to see what he would in the fire. So

Ayvanga was put in a deep pit in the ground and the fire was started on it. The fire burned very furiously, so the wood, fire and all dropped into the pit where Ayvanga was. But Ayvanga knew what to do. He felt around the pit right away to find anything that could be used as a shelter. And sure enough, he found a whale shoulder blade bone put up on the wall. Right away, he made room behind it and he got in and pulled the bone as a shield. So when the blaze fell, it was not on him. As soon as it died down some, he got out from behind there and put it right in the middle and put himself there right in the dying embers of the fire and called for a rope. Oh, his voice really cheered everyone up. They all ran for a rope. As soon as the first one got there, they lowered the end of the rope down and he put the rope around his body and they pulled him out, not burned. Everyone was so happy.

Getting up, Ayvanga called to the chief, "Now it is your turn."

"I've been in the fire many times, so there is no use for me to do it again," said the chief.

"I did it the first time, and I came through it, so you should do it now," Ayvanga told him.

Everyone ran around and got the chief in, and he was afraid. And the poor man, he burned to death there.

So, Ayvanga wanted to get going. He was ready to go back. He and his crew of brothers and two girls all went down to the shore, getting ready to go. But there was something else, a little old couple ran to them with a stick and five little figures or carvings of little men. Putting them on the stick, they would hit one figure saying it was one of the brothers and when it fell, one brother would fall dead. They did this until all four were dead and quickly Ayvanga grabbed the stick from them and put only two carvings up. He hit them saying that they were the couple and the two of them fell dead. Then Ayvanga got his brothers back to life again and they were on their way in their boat.

They went past the clashing cliffs victoriously and were speeding toward home when they saw a whale speeding after them. When it got close to them, they would throw one piece from the girl's clothing and the whale would stay with the piece from the girl's clothing. The whale would stay with the piece a little longer, but soon it would be coming pretty close to them again. They did this over and over until all of the girls' clothing had been thrown and the girl also. Bad men! They got their sister back alright, but they had thrown the girl in that showed them how to find their sister. They had thrown her to the whale.

AAYGU AYEMAQNGAN

Ungipaghani imani taakugnguq aghnaghaak maalghuk, nemi ataasimi. Aghnaghaak ilakutepiglleghiik. Taawangi-naghnguq kiyaghtaallghik allakullghiik. Aallgha aghna-ghaam piraamsinghumaghmi qepghaqameng taaqunnaq-neghllak. Qepghaqani kakikani pinighsapiglluki piyunegh-tukangi. Enraqlu ineqsunaamaghmi ayuqelghii. Aallgha qinutaamaghmi pinilghiimun waakigalnguq. Taqugh-tengngwaaghigalnguq, qepghaqani taawa seghleperaatun pighngaghmiki, ayuqegkangi. Kakingigalnguq talwa qinu-taghllak.

Ataasimi aghneghmi taana, piraamsinellgha aghnaghaq ineksunaghllak, kakiiqughnguq emta amimeng sameng ilepghaaghegneng kakiragkiighllak, kelenganghaneghminikinguq legan sukatepeglluki tegnigniqut'aqegkangi. Pughighnanitughllak aghnaghaq. Kakiragkiighumaluku tawaten, kuughanguq saaghwani, ghhuungllaghteghllak, aayguminun ghhuughqameng. Ghhuungllaghtepigteghngaaghmi yuqeqaamalghii. Yuqeqaghluni manughamun. Yuqeghsimaluku nayagan naten kakiragkiighluni tekeni ilefkaghaghlluku petgeghlluku, ghhuuq taana aagulluku naten ifkaghlaataquyalghiimi ayemkaghluni akuqaghluku ughnegmi asinganun iighaghsimakanga. Alingtapigsimaghmi ayuqelghi aghnaghaq seghleghmightiiyugigalnguq legan iighaghsimakanga ghhuuq. Aallgha entaqun piyaqumi whaten pinayalghii, "Sanganngam aliknaqsikun wasiin alla ulimatkayuk." Iwerngа taana umyugaqegtutmineng legan alengruughumaghmi iighaghtekaa. Taagkennguq kakiiq tawaten-aa iighluku ghhuuq.

Anengaa iteghluni amawhanguq pighngaaghmi ivaghiiq, pimaghmi, "Naagumi maaten taaqsaghtuqaqa." Pighngaaghmi tawaten ughnega qenwat pakikaghaqluku lliighaa. Llaaghnawha piyalghiimi whaa, ughnegan asingani ayemngwaaghluni.

Taagken whaten pimaghmi, "Kii whaa, ayemngwaaghluni. Sangan apeghmanighsigu?" Aaptutkelluku naasqwakun anawaaghsimikanga.

Aghnaghaq aqnighlaanghiteghngaaghmi, uniighyugem, qiyamalghii. Nutaannguq tawaten anengaan pikanga.

Aghnaghaq qiyamaghmi aqeftaghaaghhani qiipameng sikughmeng kanaghqughvikluku, tekenillu kanaghlluku aanumalghii. Kilgaanun aghulaqumalghii, nengaamalghii.

Aghneghmi taakwani igleghteghngaaghmi upuutkaa elngaatall kamelghuteghllak nunami qerngaghmi esghaghaa kilgaani kiigem kaamgi ratamyaaget. Aghipatuteghllagpetughnguq ilanga ukiiqluni, naatghighaqlluni kiyang.

Pughighnanighyuneghtutmineng aghnaghaq piyalghiimi, qepghaghaghtaghaqlaataghpetiinguq. Tawani leganngug pigineq tamaana aghipaghllak sivughaghtaghyaqminigu siqineghqun kinengllaghaghtaghyaqminigu saagtaqluku nunakun, sukalluku apeghiighteghaa. Amsighquughaghtaamaanllunguq uglaq pikanga.

Taagken aghulaqlaataamalghii. Maaten uumi iqallulghuteghllak kaasimakanga naayvaghaghem saaghwani.

Elngaatall aghnaghaam qepghaghyuglaataamakangi. Ayghiqaalghii sameng piniipiglluku taaqusuneghtuqaq. Aftalaghtaaluki iqalluget ughvughaaghaqlluki naayvaghaaghem meghakun llilaghtuumakangi nunakun. Apeghiighyamiki aghulaqumalghii. Taagken enraghngam mangteghat malghugneghet aliighii. Takuluki kaasami aallgham amiganun qineghsalghiimi aghnaghnguq whaa nateghmi amimeng pellugtughaqeftuq. Aghnam esghaghluku pimakanga, "Kaa, aghnaghaq uyuq, naken pizen?'

Aghnaghaam pimakanga, "Unegken nemeng piinga, kugeghma anaguyanga qivghuviklunga ghhuughmineng ayemtekamneng, uniighyuglunga kilgaanun aghulaqsaghlunga whaa ukavek kaatunga.

Aghnam pimakanga, "Aa, naqam iitghi."

Iteghyan meghsiluku neghesluku, pimakanga, "Pugniighi."

Aghnaghaq aangghumalgnii, "Aa."

Taagken ketfaamakanga quyngim neqanga, tunuqlu. Pimakanga, "Ang, taana esgha, pugniighi taagken."

Aghnaghaq aga qepghaqamun teghegniqlaataghtuq. Pughighnaniitkesaqnenigu, taaqaghtaa pugneghllak.

Aghnam pimakanga, "Iingkut awalighqi. Nuugesqeghngaaten nuugyaqunang."

Enkaam aghnaghaq sagneghegneng tugumiighluni tazingkunun aglaamalghii. Iteghyanngug upughataat qamavek aagranun iitghesqumaan. Ighsamalghii aagranun iteneghmeng. Sagneghek qamaken nuugusaqmegtekek sungaghmeng allaaghhiinaghmeng imighllaglukek.

Tagiluni aghnamun tuunumakek sagneghek.

Aghnam taagken ketfaasimakanga ivalulghutmeng, qiipiyaghqameng. Pimakanga, "Aa, taagken qiipi."

Aghnaghaq qiipimalghii elngaatall. Iiwen palaghhaghmeng kiyaghtaghtuq qiipalghun neghuvaghllak taquqaghaa. Qamagsagu ivalu pimakanga, "Taagken sungaghmeng piyukelleghpetun nuvaa."

Aghnaghaq elngaatall nuvuumalghii, uyaqughhmik, tangyeghun, tukughun, qukaghun ulimalaamakanga, teghigniqlaataamalghii tawani.

Taagken aghnam pimakanga, "Teskiwani ungavigni qavaghhaaten. Legan egtugyugpenang qavaghhaaten, saam pinaanghitaaten."

Enkaam unugyagu ungavignun iteghluni ingaghsimalghii. Unugminguq taakwani taghtuqaneghmini, sama sangwaat akuzilgaateghllaget nagataqii Llangaqanguq napit kaallghiit. Leganngug qavanqigtaquq.

Aghsagu aghnam tuqluumakanga, "Aghnaghaq, makellghaatenngam."

Maketqaghlluni pilugugumalghii. Ateghyan aghnam pimakanga, "Haa, atghaghhaaten negpenun, saam elngaatall kingugpeneng maligteghngaaten avelghaqiinaghluki. Siingyaghngaaten qiivyaqunang. Taawanginaq kaasaghtuquvek, kuugghen tuqlughaghnaken, whaten pinaken, "Elngaatall taawa anguyagkameng tagitamkan."

Taagken tawaten pisqelleghmitun aanumalghii atghaghnaluni. Piyalghiimi kii kayngevaghqu maa uvitmi, ingaghtaqluteng ilangi, uglaq.

Enkaam tawaten pisqelleghmitun igleghtuq atghagh-

tuq. Llaaghan uka saam kingunganeng maligtaa. Apeghtulleghmitun uteghmun qiivaghtegpenani igleghtuq. Pama tunutanganeng saam taawa maligtekanga. Iwerngaqun kakavegpenani piyugtuq nemun, wetku kaasaghtughyami anengani tuqlughaghaa, "Anengaay, anengaay, elngaatall taawa anguyagkameng tagitamka-an!" Imanillunguq yuuk un'ga uglaghtuq ketanqwaaghaallghii ughluveghmeng tugumiilestaghhiinaq.

Uteghmun qiivyalghiimi kayngem malighqughaqeftaa. Yugem uglam pitegsaqminigu uullghaghtuq. Kiinganeng aanyalghiimi nukalpigaghlluggaq! Ima kayngengunanightuq malighqughilghii, nukalpigam aghnaghaq takwaa. Aghnaghaam ilakumtaaghan elngaatall awen laalighfikeghllaghtaa aapteghllaga naten nukalpigaghlluggaghmeng ugiighutanga.

Enkaam legan aallghan salleni aapghaqegkanga.

Nagaquqaghsamigu aleghmi naten pillgha amenam amiirameng tugutqaghlluni sangllapenaaghnaquq. Ighsanitaatmineng sanglliigatutmineng nutaan pingulghii, taawanginaq siqninginaghhaam, nukalpigaghlluggaghmeng ugiighnaluni aleghmitun.

Taagken qenwatlu aghnaghalluk kugeghminun anagusteqaghsami, ayemkaqameng aaygumeng qiyamaghmi kilgaanun aghulaqumalghii. Taawanginaghnguq taana aaygu tekghan petgeghvikluku pikaanghituq. Aghtughaaghyamigu tuguluku iiggmineng inglugtun ayemtekaqeftaa, taagken iiqaa ughnegmi asinganun. Taagken sivulightun igleghteghngaagmi kamelghutnun naatghighquuteghllagnun aghi-

haghllagnun kaatkaq, iwernga taaqegpenaki unitkii, qinuyagusamiki. Amalleqa iqallulghutmun kaasami tawateghpigaq pikaq, taaqlaaghpenaki unitkii, avellgha tamaatum apeghiiqaa qinuyagusami. Enraghnguq talwa piignga mi natengiighaq alqimaasimangilnguq.

Taagken tawaten aleghmitun mangteghanun kaasami aghnameng upughatellengegkaq. Pugniightesatnillu talwa mekelengestaghhaq. Enkaamllu palaseketaghhaakat sungaat imiisii tazingkuneng awaliqamineng. Naqam enraq iteqrugumangitkaq iitghesqengngatni.

Enkaamllu qiipisqaqngatni palaseketaghhaq qiipaq taaqegkaa, nuvughyaqminiki naamakat sungaghhaat qiipanun. Legan uyaqughmiggaat takestaaghhaat tangyeghuteliqagnlluki taaqegkii.

Tawaten aleghmitun qavaqaq tawani neni, enkaam aghsan aghnam atghiisqegkaa.

Kayngekaqumeng esghaasami uvitmi urang araamaghmi aqfaasnaq tumemikun atghaqaq. Qaywa aghnam apeghtullghatun pinaqeghngaaghmi aghtuqaq, alingeghllagem. Leganngug taklaghmi ifkaghaquq, taawa uka kayngeghllagem kingunganeng malighqughaa. Nemun kaasaghtughyami tuqlughaamaan pikaa, kugeni, aghnam apeghtullghatun.

"Elngaatall taawa anguyagkameng tagitamka-an."

Yugem uglam pitegsaqminigu kaynga uulghaghtuq! Legan ulleghtuq, kiinganeng nanevgasqughhaq aanqaghtuq! Aghnaghaam tawateteghngaan atghaataa neminun. Ugikumakanga. Enraghnguq aleni awen laalighfikeqegkanga nangsagaghyugem.

Broken Arrow

Once upon a time there were two girls in one village who were very good friends, but they were opposite in character. While one girl was wise and conscientious, the other was foolish and careless. Nevertheless, the wise girl kept the foolish girl as a friend.

One day, the wise girl was sewing on a piece of garment which was made out of reindeer skin. At the same time, her brother was making arrows for his bow. In those days, they didn't have powerful ammunition like now. Arrows were very important because they were the only way to get food and other things. Harpoons were also used for weapons. In fact, in my home town, Gambell, ivory harpoon heads are still found buried in the ground. Those were their weapons.

So, in this story, the girl's brother was working on an arrow when he went out for a break, leaving the arrow behind. Then the trouble began. The girl was sewing. She was fast and steady-going with her stitches, almost without thinking, her arm made even motions. Then her thimble was thrown off. It hit the arrow which fell down and broke. The arrow was very valuable and part of the brother's work for the day. The girl, knowing what might happen, hid the broken arrow under her sewing.

When the young man returned from his break, he did not find the arrow. He didn't really search for it, but every time he wanted to do something else he felt like he had to get the arrow done first. So he would look for the arrow. Finally he found it under his sister's sewing. And, it was broken!

"Why didn't you tell me?" he asked angrily, and he hit the girl on her head with the broken arrow. Even though it was not too hard, she felt so badly that she cried. It was the first time that her dear brother had treated her this way. She got her sewing bag ready to go away, still in tears. She sobbed and went on her way. She wanted to go away so that her brother would not know that she was unhappy.

She walked and walked, hoping to be away from everyone. She was out on the wild tundra when she came to the place where there were a whole lot of wet and worn-out water mukluks laying on the ground. As the girl was never idle, she found herself busy on the mukluks, getting the insoles out, wringing the water off and putting them on the ground to dry. She mended the holes in them and as soon as some were pretty dry she got them all ready for use. When this was done, she was not as lonely as before and she went on.

The girl came to a pond. There were a whole lot of fishes by it all ready to be cleaned for drying. She got busy cleaning them right away. She worked very swiftly and pretty soon a large quantity of them was done. All cleaned and rinsed in the pond, the fishes were drying on the ground. The girl got up and walked on. She felt so alone and way out, but soon there were two houses ahead of her.

The girl walked toward the houses and took the path that led to the house with the open door. She could see a woman inside of the house tanning and scraping the reindeer skin. The woman noticed her and spoke very nicely and asked where the girl was coming from. The girl told her all about what happened. So the woman invited her in. Right away the lady asked her if she would cook reindeer meat and make a special dish with it. Other places in Alaska they call it agutuk but we call it still differently. But I'll call it a special dish now, as it really is. This mixture of reindeer fat and meat fixed just the right way is a delicacy for us. So, when she said yes, she was given reindeer meat and fat. And the girl got busy right away fixing a good big dish. So the lady told her to cut a large piece and take it to the people next door. She also warned her saying, "Don't go in, into the inner room, when they press you."

The girl took a dish to them. The people next door were very hospitable. They came around her and greeted her in a very friendly manner, asking her to come in. She said, "No thank you." It really was not, "No thank you," that she said, but the expression had the same meaning. But anyway, after all this, they brought out her pan. It was filled with many beautiful beads. She brought it

back to the lady and the lady was pleased.

The lady gave her food to eat and water to drink. When this was done, she gave her sinew to make thread with. As Eskimo women always sew and make their own clothes, the experts are noted for this down through the ages. The girl made thread after thread, and each was nice and smoothly twisted.

The girl was always careful about her work. The lady told her that she could string the beads any way she wanted to with the thread. And she did. She made all kinds of necklaces and bracelets for the wrist and ankles. She had fun. When this was done, the lady said, "You can go into that bedroom and sleep this night. Don't let anything bother you, just get some sleep."

And she did. She would wake up during the night and hear some things going on in the other room like the hunters were coming home, a whole lot of men talking. But she would go on sleeping. Then in the morning, the lady woke her up saying, "You must wake up now."

After giving her breakfast, she told her, "You go home now," on the road that you came on. And go on, don't look back, even when something follows you." She said that there would be someone go after her. She said, "Just walk on normally on the way that you came. Even when the thing that is behind you pushes, don't panic. Only when you are about at your home, call your brother. Yell at him and run, telling him that you are now bringing him someone he really can fight," she instructed her.

So the girl, thanking the lady, got out to go home. She could see the sights as she was getting out. Here and there were big brown grizzlies. They were very large and many of them were resting all around the house. She knew why the lady told her not to panic. Then she walked on peacefully, like as if nothing was around, on the path that she came on. And sure enough, something was following her all the way. Something heavy was always after her. When she was pretty close to her home, the one after her was so close that it even pushed her to make her fall down. But she would never look back. She was running and falling when the thing pushed her and getting up to run again. Then she noticed that the people in her village were running around in excitement. She started hollering to her brother, "Here, here, fight someone you really can fight."

The excited men sent arrow after arrow at the one who followed the girl. When all the arrows had been shot, she looked back to see what had followed her. There was a grizzly, falling in death. As soon as it dropped, it was not a grizzly any more,

but a handsome young man got out of the wound! While the excitement was going on, the young man got to the girl and they went home. He became her husband and they lived happily forever after.

The girl's friend, who was careless and lazy, came to visit the girl many times and asked her how she got a handsome man. Each time, the girl would tell the story to her friend. Finally, the foolish girl got a skin and started to work on it. For the first time she started to fix something, just to get a young man like the other girl married.

The foolish girl got her brother to hit her over the head with a broken arrow. But the arrow was not broken by her thimble, she broke it in half with her hands and hid it under her sewing.

The foolish girl was on her way, when like the first girl, she came to the wet and worn mukluks and worked on some of them. But she soon went on her way, being tired of working on the wet mukluks. Only some were done, the rest weren't.

When she came to the fishes, she hurriedly worked on them, but she was hungry then and she ate some while working. She finished half of them. The first girl hadn't eaten even a bite there.

Like the other girl, the foolish girl was greeted by the lady at the houses and was given work to do. But she licked her fingers so much while the special dish was being prepared that it became small when it was done.

The lady had her take some over to the neighbors. A very small piece was taken over. The people there greeted her like the other girl and asked her to come in. But this time she obeyed nicely and didn't enter. The people there brought out her pan with only a small amount of beads. In making thread, she was very careless, too, so there were very few threads done, just enough for the beads to be strung on. She strung a necklace or two, but it was not done like the other girl.

She stayed overnight like the other girl and was told to go back in the morning.

She ran and hollered all the way home. She saw the bears and grizzlies. Although she was trying to do as the lady instructed her, she couldn't, she was too scared. She fell many times along the way as the grizzly chased her. As the lady told her to do, she called to her brother when she was near the village. The men sent arrows at the grizzly and when it fell from the wound, a little old man crawled out. The girl took him home and he became her husband.

The foolish girl still visited her friend often. She wanted to exchange husbands sometimes. This was the custom then.

TANQIQ TUQAAGAQNGAN

Ungipaghaninguq imani taakunnguq net pinit quyaluteng kiyaghtaaghet. Yuuk, aghnaq, mekelghiingeltat.

Net ima quyananightut atangat aghnaghaghmeng esghaalluni. Yugem aghnaghaq taana nulighqennaluku nuliini paneghsiimakanga. Aghnaq kemgightuq sukaluni neghigallghem. Taawagun ugategnekun nelighluku ellnginaghhaan, neghnayukan esghaamakluku pinaluku neghnayukan. Iwernga tagnughhiita neghunneghmeggni avegtughameng qumigutaqegkangat. Taagken taaquuneghmeggni taghnughhiita tamaani naghaaghutkelluku neqet qumiteng tungangakun ifkaghqughaqegkangit nalughqutaatkelluteng tamaani. Llaaghan tawaten tuqugpenani kemgitaghngaaghmi kiyaghtuq. Yugem piiqegkangi tagnughhani, "Agnepa uket neghestaqenghitatgu una-a. Taghnughhii mesighaamaaqelghiit alingluteng atallugmegneng.

Taagken aghneghmi ataasimi nagaqughtut un'ga angyat aghvengniluku. Piyalghiimeng taanaqruguftuq aghvengelghii Yuuk. Elngaatall tamaghhaghmi aga tuvamun ketanqutuq aghveghmun samavek. Aghnaq tawani ellnginaghhaghmi tawaten kiyaghsunghituq. Qikmighallgaagughnguq. Qikmighaghhani tuqulluku gaaghaa nanighhani kumaghlluku. Kergamqun paga qallaquusuwhaaqaatanga aghnaghaq uka iitqaghtuq ivalumeng aqfaquq, aghveghmi miitimun atughqameng. Tawaani ugumiyugaghteghllagluni saam allaaghllugatun piim kaatqaghlluku, aghnaghaq naghughsimaluku qulmesiitmi imaa kuuvyaqminigu ellngakun leganngug aga qikmighaat sigutnganun iitqaghtaatut qalghiisimaghmeng. Aghnaghaq uullghaghtuq tuqungwaaghluni. Amenam quupkaghluni atellegaghluni qamughsiighaa ingleghanun kiwavek. Kaatuteqeghsamigu aqumesluku tallaaghneng tugumiightesluku taqumikun ayapeghtestaa. Taagken aanellegaghluni qimallegaghtuq, aaghhwmeng. Aghvengelghiit aagnarugllagitgun sigugneghmun aaghhwaaragkiillegaghtuq. Anigu ughukestaq sikughnagughlluni aqnighnaghllak elngaatall isekinaghllak aghipaghllak. Ghhuutem alingem ungelegsimaghmi sigugneghmun ifkaghtuq. Tesamani sigugneghem asingani esnami nanughuglluni qungughtaaghtuq. Tawaten qungughtaaghumaluku suqsut uka meghmeng taglaghtut. Piyaqminiki angyaghllaget yugllagillu qateghllalghiit uka angwaaghaat memegteggun nagatii. Angwaaghatkellukunguq uka piiqut, "Aghnaq piiksuq aa, tagi, tagi, tagi-i ugigpeneng ingapighqaaghunnaqamken." Amenam atghallegaghtuq. Qaakluku aga tekegham awatanganun angwaaghutaat. Taglaalluku qaakutkelluku piit, "Taawa ugigpeneng ingapighqaaghutamken."

Esghaghyaqminiki aga angyam yugi naghuyanguluteng tenguutaqeftut.

Tawaten meghnaalillegaghngaaghmi ilangi uka suqsut

nagaqughlaataghii, esghaghyaqminiki angyaghhaat, amelengestaghhaat angwaaghutangita nuvuggii tagneqegtaghhaat. Ellngitallu uka tuqluuman taglaghtut, uginganeng ingapighqaaghunnaqniluku. Uugsan taamavek tekegham awatanganun ivgaataat. Taawa uginganeng ingapighqaaghunniiqegkangat. Maaten uumi esghaghyaqminiki, qaqsungighhaaluteng tenguutut.

Tawani tawaten nanughugtaaqestaghngaaghmi kelutmun esghaghyalghiimi naayghanun, kii pika yugem esghapagaqeftaa. Yugem qalikek ghhuughllaglutek. Tawaten esghapagumaluni pika nasani itemtaa. Leganngug itemtaa kii anuqlighllagaa. Aawallu nuqnellegaakun meghmun ateghtaa. Qagit tunutangitnunllu lliighaquq anuqa aghuliightuq. Kelutmun taglallegaghluni sivughtuumaluku, pika inglunga alimi itemtaa. Kii maateghniineng anuqa aangelghii atghaghtaa. Kakavngakun elngaatall tengtaa, kanaverugpagllak. Taglallegaghluni sivughtuumaluku, inglunga pika itemtaa. Kii wata anuqa qevuulluni kaatuq. Wata kanaverugllak tengtaa meghqun. Teskanani aghuliighnaluni piyaghtuq repall. Naqam temngi teskanannaqneghmini kelutmun pugimellegaghaqelghii. Naqam enraq kaataqelghii quutmun, piiqughnguq quganaghqunga saam pikum amyuutkanga. Tawani sivughtullegaghluni meghnaalimsiighnaqumaluku, pika yugem kenini qelpeghtaa. Aghnaq elngaatall kakavuq. Maaten uumi anuqeghrukutaaghllagen un'gavek uyaavaghpanun atghaataa. Naqam pugleghaaqelghii tuqugpenani taan'gani enkaam pugimemeng nanghiiqunaghmini, taawa igleghtaqelghii. Enkaam sanaqenghinneghmini taawa kelutmun nanghiiqwaaqelghii, naqam enraq igleghtaqelghii. Esnamun kaateqaghsalghiimi maaterugllaggaaneng pugimluni, yugemnguq taawa, utaqaaqeftaa. Yugem pimakanga, "Qayughllaktuq amyuutkenniluten pizin. Nukeggnan ughvughaqaqa maligtesqellunga. Tagi maligtinga."

Aghnam maligsimakanga nenganun. Taawanguq nengani naatghem qukaani mangtegharraak. Yugem elngaatall taana iinghulluku ayuqegkanga, qineghtefqaan pisqelluku.

Tawani aghnaq piniighsamalghii alla, neghyagusalghiimi. Mekelghiighnengllu pingayuneng tuunumakanga, kevgaghqaneng.

Tawaten taakwaningani, tamaani mingllegtutkelluku aghnaq pellaghyugyami elngaatall mangtegharraak qineghsugaa, sangan yugem esghaghtesnanighaqutanga liinnaluku. Amenam mayughluni piiknangakun qineghsalghiimi, kii, sangwa qaamna, aghnaghnguq qama tallaaqeftuq. Esghanghisatni, tesqamavek ughyuumakanga. Ughyughyatni aghnam qama quulmun qeteghfikaa. Piyaqminigu kii, gginaa quupneghhaaftuq. Leganngug esghaghaa, qama tuqaaguq, uulqestaghtuq. Kay sivugaghsalghiimi aghnaq liisaaghaghluni aawallunguq kiimllugtaqeftaa. Aawallunguq whaa, yuuk kaataghtuq, pimakanga tawavek, "Kii, aghnaq uyuq sangan pilleghtun pinghisin. Aghyuquten entaqun. Whavekqun tagiighten. Ugatanganinguq taawa uyghak, pakigyaqminigu, kaa sama kinguneni esghaghii. Esghaghluki, maqughaghtiiq tawani. (Qiyaaq.) Kii samanguq iniighmeggnun kakavutut, iteghquragkiighiit eslallugughhniluku.

Arekullnguq whaa qilagmeteftuq, taana yuuk Ulimaghistenguftuq. Aghnaq mangtegharraagmelnguq tanqiiftuq. Arekull tawani uulqestaghaqngami tuqaanguftuq. Samallunguq nanevgaghhaat aghnalqwaaghhaat ggaaskutaaghhaghmeng saguyighluteng ilagaghllugraaghutaqut, tanqiq mekelliighalghii naallghunnaqutaqeftat. Enkaam ellngan quningi, qiyallgha eslalluguftuq.

Yugem tawani ungipaasimakanga ikfiqelghii nangllegyagutepigsamigu kayusiinnaluku allgeghvikumaniluku. Pimakangallu mekelghiighneng pingayuneng kayutkaghqaneng tuuniluku, mangteghaqlu iingunaan tuunaqniluku, angyaqlu atuqesqelluki ukikata. Pimakangillu, paneghsifqiita pisqelluki, iyatanghata tuqlughaqluni pisqelluni. Enkaam ukigmun whaa tuyepeghtaghtaqluteng pinaaghniluki, alingesnaniimakangi, tamaakut maklughwaaghhaaniluki, pinitun kaannaaghniluki. Llaaghan aghnaqlu mekelghiighetlu mangteghamun iteghtesqughluki angyaqlu, aaghhesimakangi yugem. Llaaghanamnguq taakwani tuyepeghtaghtaqut, maklughwaaghhaghteggun aagunegh-meggni. (Qilagwaaghhaghteggun.)

Nunamun kaalluteng aanestegpenaki nanevgaghhaq nunalgutkaghyaqangat unaanguluku yuqeghsimalghii, eslasughyaghtuumalghii. Kii, saam iiskek wayaghaak kelutangitni, sangulaataghta, mangteghaghllak iqangilnguq avangilnguq pika. Eslasughpenani tagliighwaghhnaqsaghtuq, aghtughaa kaateqaghhneghmeng. Piyugtuq, piyugtuq neminilluni. Mataawiyami iitqaghlluni nuliighhani ungipaatqaghtaa. Sanilúni esghaghwaaghuniluni pineghmini mangteghaghllak ipangwaaqluni.

Aghnalqwaaghhaam aanqaghlluni, piyaqminigu llaaghanam pika. Enkaam saguyaghhaagni kallapegraamaagkenka uutqighmi takwaa, tawaten kaata legan. Amigakun qineghsalghiimi, kii aghnaq whaa qavngag ima aviitkaq. Elngaatall tawani quyakututuk ellmegneng. Aghnam allaaghhiinaq neqa ketfaghaa, kepsughlaaghtestegpenaan ilangi tuunaqluki taakut iqilluki. Aghnalqwaaghhaq saaq aanyugllagtuq ungipaghyugem. Enkaam aanutkelluku urang yugmun uginganun aglaghtuq. Legan kaasami pimakanga tesqamavek, "Nulighhen piikna esghiigasiguu?"

Yuuk aanqaghlluni kelutmun esghaghyalghiimi, kii iiskek repall naten piik. Taagken taglaamalghii, qineghsalghiimi, kii nulighha whaa, qavngarugllak ima aviitkaq. Elngaatall aghnam upughalluku alaaghhiinaghmeng neqlightughaa, kepsughlaaghtestegpenaan allaneng ketfaataqluku. Yuuk amenam tawani, pinighyuugtuq, yugllaget taakut apeghtughamsugumiita.

Taagken pighngaaghmeng tawaten piyalghiimeng, nagaqughiit aghveghmeng qaga piiqeftut. Aghveq taakwantaghluku uplegutaat. Taakutlu nukalpigaghllaget angyaghteng tawanlenguq mangteghami aanutqaghlluku uplegtut. Aga taakut aghvengaghsimalghiit. Leganngug pilakaghllaget kefkaraqaghluki taglaaqughiit, nukalpigaghllaget aglughaghllagestun legan.

Yuuk, ugiksaqanga aghnam alla taglaghyaghtuq, aghtughtuq iteneghmeng, amiga mangtegham iflaaq. Yuuk amigmeng ivaghiiq, uzimun uzivgaghaa mangteghaq, taawa amingunani, qenwat kakeggnun pikavek mayughnaqutkuq.

Legannguq estaaghaghtaquq, qenwarnguq yuuk nallungughtuq. Pikavek kakeggnun aligatem nallungughtuq. Estaaghaghtaghllagem ighneghiighutuq, qenwat, ighneghani agaghtaqluki estumi, qenwat ifkaghtuq, tuquuq. Tuquyan qemall mangtegham amiga qelpeghtuq.

When the Pale Moon Went Fainting

Once upon a time there was a happy Eskimo family, father, mother, and a bunch of little boys.

The family was very happy until the father fell in love with a young girl and the trouble began. The father started to starve his wife so that when she died he could marry the young girl. The poor woman got thinner and thinner and weak from the lack of food. The man put the woman in a little place by the entrance way of the nenglu. And he watched closely so that she was kept without food and only in that place. But the children would pick up food pieces and keep them under their parkies during meals. Then after the meals, they would jump around dropping pieces of meat near their mother. This way, she was keeping alive. The cruel man would ask if the children were feeding their mother. The children would deny it in fear.

Then one day, it was heard that the boats were capturing a whale and the poor starving woman was alone. And it was soon known that the boat that got a whale belonged to that same man. Everyone was down at the shore ice. The poor woman couldn't stay and not do anything. So, she killed her little puppy and started to cook it over her Eskimo lamp.

While the soup in the kettle was boiling, the girl friend came running in to get some sinew thread for the ceremonies at the whale. The woman's

anger stirred up so fiercely that she dumped a whole kettle on the passing girl from her platform-like room. The soup supernaturally flowed into the ear of the girl. The woman could hear the puppies yelping as they made their way into the girl's ear killing her. The poor girl fell, dead, and her face was badly shrunk on the other side so that she looked like she was smiling. The woman very shakingly and in terror dragged the girl to her room and set her up as if she was smiling.

Right away, the poor shaking woman fled. She got out and crawled away in terror. She crawled and crawled away to the other shore. The snow was thawing and it was very cold and wet. The poor nearly starved woman crawled away in terror and dropped down to hide herself at the icy shore walls some ten feet below. She shivered both from fear and from freezing. She buried her face in her sleeves and hunched up to try to keep warm. She was a few feet from the splashing waves and nearby was a mile of dropping cold cave-ins of ice.

As she was trying to get some rest, she heard noises nearing her from the sea. It was the skin boat approaching. When she listened closely, she could hear the crew that were always making sounds with their paddles as they rowed. The crew and the boat were all the same color, dull white. They said excitedly, "You, lady there, come on, come on, come on, we'll take you farther away from your husband." They were very insistent, so she just crawled to them. As soon as they got her in the boat, they hurried away, paddling to the other side of the cape. When they got there they told her, "There, we took you farther away from your cruel husband."

There at the shore she huddled up again, trying to keep from being cold. When she turned to see the boat, she saw nothing but sea gulls going away. But then she heard another sound coming. It was another boat. This time the boat was finer shaped and the crew were small and active men. The paddles had black tips. They called for her like the first boat and urged her to come quickly. They were taking her farther away from her husband. Like the first one, they took her to the other side of another point. When they got there, they took her to the shore and left her there, telling her that they had taken her farther away from her cruel husband. As she bent down she looked at the boat. And this time, the crew turned into arctic terns.

While the woman was resting there, she looked at the mountains. On the hilltop was a man looking at her. The man's rain parky was all inflated. He looked around. As she looked at him, he let the

wind out of his hood at her. It was a strong wind. Because of the way the wind blew on her, she was not huddling anymore now, but holding on to the ground in panic as she was being blown off into the sea. She was in the waves when the wind finally stopped. Very weak and wet, she struggled to the shore. Just as she was wringing the water from her clothes, the man on the hilltop let the wind in his sleeve go at her. It was a very strong wind, even stronger than the one before. It sent the woman way out to the sea. As she struggled, she got tired and wanted to give up, but she didn't die either. So she thought that she might as well struggle on. So she did, and she finally got to the shore and was about to wring off all the water, when the man let the other sleeve go at her. The wind sent her farther out this time. She was so far out that she wanted to give up and not try swimming. But, when nothing happened, not more than floating out into the sea, she tried swimming again. When she tried, she would always move on. So again she was at the shore and she was about

to settle down for a little rest when she looked at the man on the hilltop. He was opening the body part of his rain parky. The sight of the biggest part frightened her terribly. And sure enough, it was a hurricane which sent her to the horizon! Oh, she went riding toward the horizon, this way, that way, and ducking sometimes into the wild ocean in the gale. It was a great struggle but she soon found herself way out in the midst of a great ocean. What could she do? She reasoned to herself, I'm not dead, there is no place to go, I might as well try to get to the shore. So she swam and swam to the shore. And she got there in another hour's time.

The man was waiting on the shore. As soon as she got there, he greeted her very nicely, saying, "You may think I am being cruel to you, but I am washing your filth off so I can take you along. I've seen your sufferings and couldn't stand it and I am now coming to take you. Will you come with me?" he asked.

The woman followed the man to his home. At his home there also was a little hut in the middle of the outer room. The woman got strong and healthy again there. The man also gave her three sons. The boys grew and were very strong and tall. It happened that the man warned her saying, "Don't ever look into this hut."

One day while the man was away, the woman got restless and wanted to look into the hut to see what was there and why it was not to be seen. So, as she was cleaning around, she found herself curiously climbing to the hole at the top. There really was a hole at the top and she looked in! And what met her eyes, but the strangest thing she ever saw. A woman was busy working on and splitting the thread to sew with and it was from the muscles of the animals called sinew.

When the woman in the hut didn't seem to notice her, she spit on her head. With this, the woman looked up. The sight was strange. The woman had only half a face. She fainted and slowly fell backwards. With this, the disobedient woman remembered that she was not supposed to look in. And she fled. The atmosphere was already dim as she was hurrying along and she noticed it.

Right away the man rushed in, stern and erect. "What is this you have done?" he questioned. Without even getting an answer, he talked on. "It's time you were homesick. I guess you better go home. Would you like to come and see here?" he asked her. So the woman walked over and it was the rock. The rock was big and the man lifted it with his hand and under the rock was an opening. Through this opening she could see the people and villages below. She soon found out that she

was in heaven and the man was the Creator and the woman in the hut was the moon. And when she went fainting it was in an eclipse.

She saw her sons down below and got homesick. The tears flooded her eyes right away at the thought of this and she cried. She could see the people down on the earth were running around getting their garments and reindeer skins or mats in. Some were hanging out-of-doors drying and airing. They were taking them in, as it was raining. Her tears were rain. The older people were singing songs and humming choruses with a shoulder blade bone for a drum. They were trying to get the moon back to normal.

The man told her that he was just there to help her. He also told her that he had given her the boys. He was giving a whole house for them too. In talking to them, he told them many things. One was that he was a help for the woman when she was in trouble. Another was that he was sending them back to earth with a house and a boat. On the way they would feel the bumps, but they were not to worry, those were only the little clouds on the way to earth. He also told them, "Never starve, just call on Me." He told them that the boys were given to her to help her.

So the boys and their mother were put in the pure clean house and the skin boat ready for the

use of the boys went along. The whole house was sent down. Sure enough, they would feel some little bumps when they hit small clouds along the way. And they landed. Before the lady and the boys ever got out, the little old man saw the house.

The little elderly man came out to see how the weather looked in the morning. But before he had time to think about the weather, the sight of the house stunned his vision! What was that? Was he seeing things? No, it was real. A house, it could be said that it was a mansion, so clean and almost glowing, right behind his house. Where did it come from? He questioned himself over and over. When he came to himself again, he started going in that direction. But he just couldn't get there, he walked so much that he got tired. So he finally ran back to tell his wife about it. He came in acting so differently that his wife right away noticed it. "Out there, out there!" he was saying as he pointed out, "Is a strange sight, come on, come on!"

And she went out. The sight really stopped her for awhile. But she had some ways. She just ran into the house and picked up her little drum and got out. And instead of going forward to the house, she walked backwards to go, beating on her little drum, singing her little chorus. And sure enough, she got closer and closer to the clean glowing Eskimo house.

When she got there, the door was open. She saw a woman who was missing for a long time. They were very happy to see each other and had many things to ask and tell as they were neighbors years ago. Then the woman gave her something to eat. The food was so good, but before she ever was full, she gave her another kind and she did this for several times every time she wanted some more of the same thing.

After a very happy reunion, the little old lady started to go home. Instead of going home, she ran over to the woman's ex-husband and told the news.

At home, she told her husband excitedly all about the phenomena. The ex-husband hurried over as soon as he heard about it. Over there the woman welcomed him happily and gave him all kinds of delicious foods. When he wanted more of one type of food, he was given another kind of food. He talked to the boys, big, tall, strong boys. He was showing them the uses of the skin boat.

Soon it was told that a whale was seen close by in the sea. Everyone was chasing the whale. So the boys went out also. And in a short time it was killed and brought home. In a short time the three powerful boys moved a lot of meat from the whale to the house. The tall, strong, handsome boys worked happily, towering like whale jaw poles. That is an expression for tall boys, the whale jaw poles, when they are conscientious and dependable. So it was with the three boys. Everyone said that they were working on the whale and towering like whale jaw poles. The work was done in no time before the storm came up. The boys moved large pieces home and worked tirelessly.

As for the man, he hurried back to the house again. But this time, there was no door to go in with. He went around again and again, but no door, so he started climbing to the small opening at the top. But every time he went up higher, he would slip and fall. He went crazy trying to get to the top. Finally, he died when he got badly wounded from scratches and deep cuts as he slid from the house.

The wicked and cruel man fell dead. Then the door opened again. The woman got her other boys back to her fold.